4473. e. 37.

THE TWO-FOLDE TRIBVTE

OR

TWO SPECIALL DVTIES COMMANDED BY OVR *Lord and Sauiour* IESVS CHRIST *to be rendred:* The first of Subiects to their *Cæsar*, the second of Christians to their God: for the better furtherance of the one in his Regall Dignitie, and of the other in his Euangelicall *Ministerie.*

EXPLANED IN TWO SERmons and now published.
Anno. 1613.

By RICHARD EBVRNE.

I. PETER. 2. 17.
Feare God: Honour the King.

London Printed by *Felix Kyngston* for *William Welby.* 1613.

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By RICHARD MVLCASTER.

BRITISH MUSEUM

London Printed by Felix Kyngston for N. Butter
ANNO. 1613.

TO THE RIGHT REVEREND AND WORTHILY HONOVRED *Father in God*, IAMES *by Diuine prouidence* Lord Bishop of BATH and WELLES, *in Christ Iesus our Lord all Health and Happinesse.*

A *Twofold necessity* (*Honourable and my very good Lord*) *inforceth me to offer to the commmon view this my* Twofold Tribute. *The one is the desire I haue of the publike good of that Church and Country wherein I haue hitherto had my being and biding: the other is the Deuoire I beare to the priuate good of such as haue sometimes desired, and somewhile expected, that I should farther both gratifie and satisfie them with some thing of that Argument, wherein I haue formerly and somewhat plentifully laboured.*

To the which scope for somuch as the latter, but the greater part of this my little (*but laborious worke*) *doth wholly tend, both hauing one Author, and one Argument, & this being but as an* Accession *to the first building, and a new* Supplie *to an old Charge, I haue much desired that both might haue but one* Patrone: *assured*

that passing vnder your Lordships honourable name, as the other hath beene, so this will be shielded from the iniurie and the enuie both of the couetous and contentious: and vouchsafed with men of godly knowledge and sound Iudgement the better acceptation, and with men of good place and great authoritie, the grauer consideration. Which fauour that your Lordship will, of your great Loue to learning, and good liking to all such indeuours, as tend to the glory of God and benefit of his Church, the Honour of the Kings most excellent Maiesty and bettering of his subiects, easily vouchsafe mee nothing doubting at all: commending these my second labours also; to your Lordships protection, and your good Lordship to the protection of the Lord of Heauen and earth, I doe humbly rest,

Your Lordships in the worke of the Lord
and seruice of his Church euer
to be commanded

RICHARD EBVRNE.

THE FIRST SERMON.

MATH. 22. 21.

Giue therefore to Cæsar, *the things which are* Cæsars: *and giue vnto God, those things which are Gods.*

THEREFORE at this present (welbeloued in the Lord) I take in hand this text, you wil easily conceiue I suppose, if you cal to mind that this day is the *Annuall Commemoration* of our Soueraignes deliuerance from the hands of his enemies: who hauing long since, viz. *in. An. D.* 1600, in Scotland on this day the fifth of August, by Gods mercy, and that with great difficulty escaped the vile trecheries and bloudy villanies of the *Gowries* intended & attempted against him, hath made it an ordinance in all his Dominions, that during his life on that day, for that benefit *speciall and publique Thanksgiuing* be rendred to God his shield, and protector, which so gratiously and miraculously saued his annointed, and deliuered him from the power and *perill of the sword.* Thereunto to stirre vp our ready hearts, and incite our willing affections and dutifull dispositions the more, I haue made choice of this Text which speaketh of that dutie, which wee as subiects and Christian subiects

The 5. of August.

Anno. 1600.

See the d. scourse thereof printed. An. 1603. *by V. D. Booke of prayers and thanksgiuing for the 5. of August. Psal.* 144. 10.

owe to our Soueraigne and most Christian Soueraigne.

In handling whereof looke not beloued, that I should tye my selfe ouerstrictly to the words of my Text, which inferre in generall tearmes *A double dutie*, one to God, another to the Prince. My purpose is rather for this time, deferring wholly the former, and omitting no small part of the latter, to insist (by Gods assistance) only vpon these two points. First to shew you in part what these things are, which properly are *Cæsars*, that is, what that duty is, which to *Cæsar* wee must yeeld: then secondly, to deliuer you some special reasons & motiues, why we should so do.

The parts of this Sermon.

To beginne withall, I must entreat you to preconceiue thus much of the sense of the word *Cæsar*, that as the Kings of Ægypt in ancient time, were alwaies called *Pharaohs*, and of *Philistia*, *Abimelech*: so the Romane Emperours were euer called *Cæsars*: vnder which as a generall title befitting mighty Princes, any Prince in our text, is, or may be vnderstood: and, that in particular, wee by that name, may specially vnderstand our gratious Soueraigne. Who neither as the *Rhagusians* to the *Turke*, paying pension to any: nor as *Bologna* from the *Pope*, expecting protection from any: nor as the *Knights of Malta* and of the *Castilian*, holding in fee and fealty of any: nor as the *Dukes of Venice* to the Colledges of seuen and ten, and to the signiority of Gentlemen (God and his owne conscience excepted) beeing countable to any: but beeing for right, a king; for dignity, an absolute Soueraigne; and for largenes and variety of dominions imperiall; truly meriteth the title of *Cæsar*. And therfore whatsoeuer I shall in generall tearms deliuer, as *the duty of subiects towards their Prince*, my desire is, that you wil so conceiue mee, and so apply it, as speaking of our owne dutie, vnto our most high and mighty Prince *Iames*, who is *By the grace of God, of great Brittaine, Fraunce and Ireland King, Defendor of the Faith, and* next vnder God *within his Maiesties Dominions, ouer all persons and estates, in all causes as well ecclesiastical as temporall* (all forraine power, title, and iurisdiction beeing vt-

Who is vnderstood by the name, Cæsar. Ioseph. Antiqu. iudaic. lib. 8. capit. 2. Abulens. in Matth. 22. quæst. 90.

Constit. eccles. Canon. 1. & 36.

terly

terly excluded and wholly cut off) *supreme Gouernour*.

This premissed for clearing of the Text, I come now forthwith to my first point proposed, which is to note vnto you, according to our text which saith *Reddite*, giue to *Cæsar*, in part what is that duetie, and what bee those things which must be yeelded and giuen to *Cæsar*.

And to this purpose I say, That as there were sixe steps to the throne of *Salomon*, so there be 6. parts of this dutie, 6. seuerall payments of this Tribute to *Cæsar*, that is, 1. *Feare*, 2. *Honour*, 3. *Obedience*, 4. *Tribute*, 5. *Defence*, and 6. *Praier*: and as about the King himselfe sixe things may bee obserued, namely, 1. *The sword* carryed before him; 2. *The Crowne* of pure gold vpon his head, 3. *The Scepter* of righteousnesse in his hand, 4. *The throne* of royall Maiesty vnder him; 5. His *Person* vpon it; and with these and aboue all these 6. *The Lord God* of Heauen, who hath thus exalted him: so by these 6. things wee may bee put in minde of these 6. seuerall payments of this Tribute, the sundry parts of our sixe-fold duty vnto him. For *The sword* exacteth feare; the *Crowne* importeth honour, the *Scepter* requireth *Obedience*; the *Throne* expecteth *Tribute*; the *Person* deserueth *defence*; and the *Lord* commaundeth *Praier*. Each of which that we may yet better conceiue; of each a little: as God me shall assist, and time permit. *6. Branches of Allegiance.* 2. Chron. 9. 18. Rom. 13. 4. Psalm. 21. 3. & 45. 6. 2. Chron. 9. 17. 1. King. 2. 15.

1. Feare is to be giuen to *Cæsar*. It is the duety of subiects to feare their King, so teacheth *Humanity*, so teacheth *Diuinitie*. For humanity, *Periander* saith; *Feare Princes*: for Diuinity, *Salomon* saith, *Feare the Lorde and the King*. *Prou.* 24. If I be a master, doth God say, *where is my feare?* If I be a master, may the King say, *where is my feare? Bee ye afraid of the sword*, saith *Iob cap.* 19. *for the sword will be auenged of wickednesse*. And why? for, saith S. *Paul, Rom.* 13. Hee into whose hand it is committed by God, *beareth not the sword for nought*. It is not put into his hand onely for a shew. No, but *he is the minister of God to take vengeance on him that doth euill*. According wherunto it is that *Salomõ* saith, *The wrath of the King is as messengers* *1. Feare.* *Periander.* Prou. 24. 21. Mal. 1. 6. Iob. 19. 29. Roman. 13. 4. Roman. 13. 4. Prou. 16. 14.

of

& 19.12. *of death, Pro.16.* And again, *The kings wrath is like the roaring of a Lion.* Worthy the noting to this purpose is the speech which the second of those squires of the body made before *Darius* and his nobles, wherein discoursing of the power of a King, and the cause why he ought to be feared, he saith: *Though men rule by land and Sea, and ouer all things in them, yet is the King greater, for he ruleth all things, and is Lord of them. If he bid thē make war one against another, they doe it. If he send them against the enemy they goe, and breake downe mountaines and walls, and towers. They kill and are killed, and do not passe the Commandement of the King. If hee bid kill, they kill: if he say spare, they spare. If he bid smite, they smite: if he bid make desolate, they make desolate. If hee bid build, they build: if he bid cut off, they cut off. &c.* Feare wee therefore the sword, the powerfull sword of *Cæsar*. A good subiect feareth blame as much as paine, reproach as much as torment; and dishonour as much as death. This feare carrieth one eye of the subiect vpon the Princes sword, that hee neuer prouoke it: the other eye vpon the offense, that hee neuer commit it. This feare as the best porter at the Princes gate, keepeth traytors out of the Kings court, and trechery out of the subiects heart. This feare, as ballast preserueth the ship from being ouerblowne of the winde, keepeth the soule of the subiect that it be not ouerthrown by others flatterie, or her owne presumption. This feare, as a bridle, curbs vs from all disobedience: and as a naile fastned by the Masters of the assembly, fixeth vs firme in our dueties. This feare therefore let vs giue to *Cæsar*, for to *Cæsar* we owe it.

1. Esdr 4.2.

The power of a King.

The good effects of loyall feare.

2. Honour. 2. Vnto Feare *Honour* is to bee adioyned. And seeing as among earthly creatures man is most eminent: as among the elements, fire is most excellent: and as among the celestial lights, the sunne is most splendent, so *Cæsar* among the sonnes of men is most orient; who will not (since honour is, as the Philosopher saith, a testimony of excellencie) giue honour to *Cæsar*, least he beare false witnesse, not against his neighbour, nor against *Cæsar*, but against God

Aristotle.

who

who hath exalted *Cæsar*, and brought him to Honour? leaſt he ſeeme to degenerate from nature, which in all honoureth the more excellent? leaſt he breake the *Canon* of the Apoſtle, *Rom.* 13. *Giue honour to whom ye owe honour:* Rom. 13. 7. Leaſt he tranſgreſſe Gods expreſſe Commandement that ſaith *Exod.* 20. *Honour thy Father:* by which note & name, Exod. 20. 12. the King of the land, becauſe he is *Pater Patriæ*, i. Father of the whole countrey, is ſpecially ſignified? leaſt as *Ieremie* of ſome *Lament.* 4. *They reuerenced not the face of the Prieſt*, ſo ſome complaine of him, *Hee reuerenceth not the face of the Prince*; the greater crime of the two. For, the *Prieſt* was a figure of Chriſt, the *King* is a figure of God. Lamen. 4. 16. If *Nebuchad.* King of *Babel* ſetting vp a dead Image, could ſo preuaile with his vngodly ſubiects, that at the ſound of his muſicall inſtruments, they did fall down to it, and gaue it ſuch honour as God condemneth: ſhall not *Iehonah* the King of Heauen, ſetting vp not a dead, but (as *Menander* calleth a King) his liuing image, preuaile with all his godly ſubiects, at the ſweet harmony of the ſacred Scripture ſounding out of S. *Peters* mouth as a principall Herauld, *Regem honorate, Honour the King*, to giue him that Honor, 1. Pet. 2. 17. which he hath commanded: The Philoſopher compareth the King to a Father, to a Phyſition, to a Pylot, and to a paſtour: the cauſes are apparant. And doth not God in holy Scripture giue him in manner the ſame titles? yea, and almoſt all the titles of honour in heauen and earth? And why? but to teach vs, that as the ſonne honoureth his Father, the ſicke his Phyſition, as the mariners regard their Pilot, the flock their ſhepheard, ſo and much more ſhould ſubiects honour their *Cæsar*, & people regard their prince. God and men hauing ſo honoured *Cæsar*, let all our people honour him. Let *Hester* not preſume into the preſence of Heſt. 5. 1. 2. the great *Ahaſhueroſh* till he hold out the golden Scepter. Let *Ioab*, though the Generall of the Armye, giue *Dauid* 2. Sam. 12. 27. the honour of the victory. Let euen *Nathan* the Prophet, and *Sadoc* the high Prieſt make obeiſance before my Lord 1. King. 1. 23. the King, with their face to the ground. In a word as *Ioachim* et. ver. 39. 40.

chim the High Priest, and the ancients of the children of
Iudith.15.8.9. *Israel* said vnto *Iudith*, for the benefits that God by her had shewed to his people, so let the reuerend *Fathers of the Church*, the truely Honourable *Nobility of England*, the graue *Iudges and Magistrates of the Common-wealth*, in honour of our most worthy and glorious King, King *Iames*, for the benefits which God by his most excellent *Maiesty* hath done to his Dominions, say, *Thou art the exaltation of our land: thou art the glory of our Israel: thou art the reioycing of our nation. Thou hast done much good vnto our countrie, and God is pleased therewith. Blessed be thou therefore of the Almighty Lord for euermore: and let all the people say Amen.*

3. *Obedience.* Being thus affected for honouring of *Cæsar*, wee shall bee the better prepared for the next duty, which is *Obedience:* which since it is vniust to require of inferiours, as the *Husband* of the wife, the *Father* of the sonne, the *Master* of the seruant, and not to giue it to the *Superiour*, namely euery subiect to his *Soueraigne*, since that is true in the publique estate, which
Aristotle.in Oecon. *Aristotle* auoucheth in a priuate, *By how much the more diligently any, obey so much the greater fauour they finde:* since that (as he saith) the *Obedience* of the Citizens, is the felicity of the citie: since S. *Paul* for this duty, would haue a *Memorandum*: and since S. *Peter* would
Tit.3.1. 1.Pet.2.13. haue vs performe this duety not onely to the King himselfe, but also *to such as are sent of him*; let vs all giue Obedience to *Cæsar*, and render due subiection vnto the Lords annointed.

Examples. But doe examples more preuaile then reason? The whole world swarmeth with examples of Obedience. For,
Bees. among the *Insecta*, the *Amazonian* Bees obey their *Fœminine* Monarch:
Beasts. among the beasts of the field, the flocks follow their leader, and the heards their head:
Foules. among the foules of the aire, the Cranes attend their guide and watcher:
Men. among men, the seruant obeies his master; the sonne his Father; and the wife her husband: More in man, the
Spheares. body obeies the soule. Also the celestial spheares, notwithstan-

standing their proper peculiar motions, be circumuolued by the first *Moueable*. The Angels, which excel in strength be obedient to the commandement of God: and yet more, The sonne of God, (all whose actions are our instructions) performed in all his life most absolute Obedience. Obedience comming into the world, obedience beeing in the world, and obedience going out of the world. Wherefore then being compassed with such a cloud of examples, let vs casting off all impediments obey *Cæsar* as wee ought, let vs yeeld him our full obedience. Let vs obey *Cæsar*, readily, sincerely and generally. Readily without delay, what hee commands must foorthwith, as *Abraham* to God, bee performed. *Sincerely* without grudging, or any finister affection: not with eye-seruice as men pleasers, but in singlenesse of heart, as seruing the Lord and not man. Generally not what liketh vs onely, not in one or two things but as becommeth vs in euery thing. For that which the *Reubenites* and others said to their *Ioshua*, we must say to our *Cæsar*: *All that thou commandest vs, we will doe, and whithersoeuer thou sendest vs we will goe: onely the Lord our God be with thee*, so that thou command vs nothing against God. *Acts* 4.

Angels.

Sonne of God.

Philip. 2. Iohn. 6. 38. & 4. 34. Math. 26. 54.

Wee must obey Cæsar.

1. *Readily.* Genes. 12.

2. *Sincerely.* Colos. 3. 22.

3. *Generally.*

Iosh. 1. 16.

Acts. 4. 19.

The fourth dutie or thing due to *Cæsar* is tribute, which of right as well as custome is due to the Crowne. Concerning which when I consider, that many times *Cæsars* eyelids doe not slumber, that our eyes may safely sleepe: that *Cæsars* sword cutteth off theeues, that subiects may enioy their goods: that *Cæsars* Scepter curbeth Adulterers, that wee may keepe our wiues, our daughters, our maidens in chastity: that *Cæsars gouernment* is our safe-conduct to passe the high waies, wide heaths, thicke woods, wilde mountains and plaines, without danger either to our purses from theeues, or to our liues from cut-throats; that *Cæsars* royall nauie at Sea, and mighty forces sometimes at home, sometimes abroad, do beat off the enemy from inuading our land, wasting our country, spoyling our goods, riseling our treasures, bur-

4. *Tribute.*

Benefits from Cæsar.

ning our houſes, ſacking our cities, forcing our wiues, deflouring our daughters, daſhing out the brains of our tender babes, tormenting our ſelues with cruell death, taking away from vs the word of God, which, as *Elies* daughter in law ſaid of the taking of the Arke, would be the *departure of glorie from Iſrael*: my mouth cannot, but out of the abundance of my heart, ſpeake of the *ſoueraigne* miniſter of God among vs, as S. *Paul* hath long before ſpoken from God himſelf for the Miniſters of his Church, *Quis militat proprijs ſtipendijs, &c.* Who goeth a warfare at any time at his owne coſt? *Who planteth a vineyard, and eateth not of the fruite thereof?* or, *Who feedeth a flocke, and eateth not of the milke of the flocke?* 1. Cor. 9.

1. Sam. 4. 22.

1. Cor. 9. 7.

Other ingratitude.

If *Dauid* entring into a ſerious conſideration of Gods benefits beſtowed vpon him, breaketh out into this queſtion, *What ſhal I render vnto the Lord for al his benefits towards me?* If the Iſraelites, ſo ſoone as *Ioſhua* had deuided vnto them the cities which the Lord had giuen them, preſently gaue *Ioſhua an inheritance*, a citie for an inheritance, a citie which himſelfe did aske, euen Timnah-Seres in Mount Ephraim: If Riuers goe into the place whence they returne and goe: If the earth receiuing ſeed returneth a croppe, are our hearts (my beloued) like to *Dauids* heart? or rather are we not more vnthankfull then the Iſraelites? more vnnaturall then the waters? more vngratefull then the earth? if in conſideration of theſe infinite benefits which we daily receiue from *Cæſar*, we be not euer moſt willing, and that with cheerefulneſſe (for as God, ſo ſurely Gods *Vicegerent* loueth a cheerefull giuer) to returne *tribute*, (which *Cicero* calleth the ſynewes of warre, and *Vlpian* the nerues of the Common-wealth, as without which there was neuer, that any part of the Scripture can ſhew, any well ordered eſtate) as a *pledge* of our thankfull hearts to the throne and perſon of *Cæſar*.

Pſalm. 116. 12.

Ioſh. 19. 49.

Eccleſ. 1. 7.

Heb. 6. 7.

2. Cor. 9. 7.

Neceſſitie of tribute.

Commandement of God for it.

Deſireth any to heare a commandement for it? The bleſſed Apoſtle ſaith expreſſie, *Giue to all men their dutie*, and namely, *tribute to whom ye owe tribute, cuſtome to*

Rom. 13. 7.

whom

whom custome. And that we may know to whom we owe it, of it especially and most properly, I call to witnesse Saint *Matthew*, Saint *Marke*, and Saint *Luke*: the Lord Iesus saith as our text is, *Giue to Cæsar those things which be Cæsars.* Is any so wicked to detaine this? To take from a *priuat man it is theft*; to take from the *Church* it is Sacrilege; to take or detaine from the *Prince* it is *Peculatus*: that is robbing of the Royall treasure, the treasure that should be imploied to the common good. Hee (saith *Salomon*) that robbeth his father and mother, and saith it is no transgression, *is the companion of a man that destroyeth*: He, may we say, that detaineth *tribute*, or other *duties* from *Cæsar*, being the *father of the Countrie*, and saith, *it is no transgression*, is the companion of a man that destroieth *his Countrie*: and he little considereth what that meaneth, *Non furaberis, Thou shalt not steale.*

Matth. 22. 21. Mark 12. 17. Luke 20. 25. Prou. 28. 24. Exod. 20. 15.

Is any so vnreasonable that without examples, he will not yeeld to reason? They abound. Before there was any King in *Israel* to take tribute, the Lord himselfe tooke a tribute: when they had Kings, the flower of all their Kings had for their tribute a peculiar office. *Dauid*, the patterne of piety, ouer the tribute set *Adoram*: and *Salomon*, the mirror of wisdome placed ouer the tribute *Adoniram*. When they were vnder the Kings of the Gentiles, there were amongst the people of God, that *vpon their lands and their vineyards* borowed money for *the Kings tribute*. When the blessed Virgin went great with child with the Sauiour of our soules, in the depth of winter, she trauelled from *Nazareth* in *Galilee*, to *Bethlehem* in *Iuda* to performe this dutie to the vnder-officers of a *Lieutenant* to an Heathen Prince. Finally, when the Son of God conuersed with the sonnes of men, *Peter* was asked, *if his Master paid not tribute?* who presently taking tribute of an vnreasonable creature, that tribute for *himselfe* and *Peter* might be paid, bound all reasonable men, though they do it with some difficultie, to performe this dutie to *Cæsar*. Wherefore I conclude this point with Saint *Ambrose*, *Si censum*

Examples of God. Exod. 30. 14. *Dauid.* 2. Sam. 20. 24. *Salomon.* 1. Reg. 4. 6. *Gods people.* Nehem. 5. 4. *The blessed Virgin Marie.* Luke 2. 4. *And of the Son of God.* Matth. 17. 24. *Ambros. in locum.*

censum filius Dei solvit, quis tu tantus es, qui non putas esse solvendum? 1. If the Son of God paied *tribute* or *subsidie*, what so great a man art thou, which thinkest thou oughtest not to pay?

5. *Defence.* We come now to the fifth part of our dutie, and that is defence, due to the *person* of *Cæsar*: which dutie bindeth euery subiect *Cæsar* hath, to his power and according to his place, to defend his roiall person from all iniuries. This dutie requireth euery subiect. 1. To reueale all forraine
2. King. 6. 8. complots: so that if any know, that the King of *Aram* with his seruants are consulting against [illegible], hee must with *Elizeus* make knowne vnto *Ca*[illegible] the words that the *King of Aram speaketh in his priuy Chamber*. 2. To detect all domesticall conspiracies: so that if any know
Hester 2. 21. that *Bigthan* and *Teresh* do seeke to lay hands on *Ahashueresh*, he must presently with *Mardocheus* and *Hester* certifie the King of the matter. Farther, if the seruice of any *at*
ame time bee fitting, that they diligently attend him, as that
1. Sam. 10. 26. band of men did *Saul*, whose heart God had touched, that so no wicked hand may touch the Lords annointed. If any perceiue any appearance of euill to be neere vnto him, that
2. Sam. 21. 27. they with *Dauids* men, and with the true hearted people,
2. Sam. 18. 3. Lament. 4 20. be carefull that his Highnes being worth 10000. of vs, the light of our Israel, and the breath of our nosethrils, come not into any perill. And to be short, if in the least distresse (the Lord keepe him from all distresse) his soule desireth any thing which might doe it good, that they doe with al alacritie and celeritie prouide it, and hazard (if neede
5. Sam. 23. 15. should be) as the three Worthies for the life of *Dauid*, euen their owne liues. Assured that as they fought from heaIudg. 5. 20. uen, euen the *Starres* fought in their courses against *Sysera* and his people, enemies of God, and *the Riuer*, euen that *ancient Riuer Kishon* swept them away: so heauen and earth, and all creatures in them both, shall fight with them against, and sweepe away as filth in the streete, all such as be his enemies, and seeke or desire the hurt of his
Vers. 31. soule. So, euen so *let al thine and his enemies perish O Lord:*

but

but they that loue him and his royall issue, shall bee as the Sunne *when he shineth in his might.*

To the last place I reserued *Prayer* for *Cæsar*, not as the least, but as the chiefest dutie we owe vnto *Cæsar*. The other bee intended wholly to the King, this is directed immeadiatly vnto God. *Feare* is in regard of the Sword, *Honour*, in respect of the Crowne: *Obedience*, because of the Scepter: *Tribute*, for the Throne, and *Defence*, to the Person; but *Prayer*, to the Founder and Protector of *Cæsar*. And little doe all the former preuaile to *Cæsars* happinesse without this last, without prayer. Prayer, I say, beloued, which springeth from the holy Ghost; which, as saith Saint *Paul*, maketh request for vs with sighes that cannot bee expressed: Prayer, which is the messenger of the faithfull soule to God: for *the prayer of him that humbleth himselfe*, saith the sonne of *Syrach*, goeth through the clouds, and ceaseth not, *till it come neare*, and will not depart, *till the most High haue respect thereunto*: prayer, which is the odours in the golden viall, *offered vpon the golden Aultar*, which is before the Throne: Prayer, whereunto Saint *Paul* exhorteth Christians before all duties; whereunto hee exhorteth *generally* for all men, *speciallie* for Kings. For *Kings*, and that as partlie wee may gather, and partly the same Apostle doth shew, in respect of themselues, and of our selues. 1. Of themselues, in respect of the greatnesse of the care and troubled thoughts which they take; for in great dominion is euer great care, making many times *the Kings sleepe to depart from his eies*? In respect of the perils to the which they are subiect, because *in the King*, the enemy hath *Nerues* with, *all the heads of the people vpon one bodie*; and therefore as did the King of *Aram*, the enemie ost commandeth his Captaines to *fight* only against the King. In respect of the difficultie of the right bestowing rewards, and inflicting of punishments, there being smooth *Absalons*, dogged *Doegs*, blackmouthed *Shimijes*, bloody handed *Ioabs*, false hearted *Shibaos*, shamelesse harlots, as well as friendly *Ionathans*,

6. Prayer.

Rom. 8. 26.

Ecclesiasticus 35. 17.

Reuel. 8. 3.

1. Tim. 2. 1.

Pray for Kings in respect, 1. of themselues, because of their cares.

Heb. 6. 1.

Their perils.

1. King. 22. 31.

The difficultie of their charge.

nathans, true hearted *Ionadabs*, faithfull *Nathans*, valiant *Abners*, constant *Mephibosseths*, and honest matrons: so that *Salomon* himselfe had neede to pray for wisdome, *For who is able to iudge this mightie people?* And in respect of the abundant good which descendeth from the Royall Maiesty to the whole estate, which is such, that as the *Sunne* is a resemblance of the Deitie in the frame of the world, giuing *light, heate and life* to all things, so the *Soueraigne* of euery estate is a patterne of the great God, from whom our whole estates, our lawes to liue by, and all our comfort in our seuerall courses doe proceed.

1.King.3.9. *The good that issues from them to all.*

2. Of our selues. 1.Tim.2.2. 2. Of our selues, That *we may leade vnder them a quiet life*, without any insurrections at home; and *a peaceable life*, without any inuasion from abroad; *in all godlinesse*; Genes.28.16. that it may bee said of our land, as *Iacob* once said of *Bethel, Surely the Lord is in this place, and this is none other but the house of God*: and in *honestie*, that the name of the Lord be not blasphemed among the *Gentiles*, among the *Mahumetanes*, among the *Papists*, and other enemies of the Gospell *through vs*, but that as *Christ* said, *Our* Matth.5.16. *light may so shine before men, that they may see our good workes, and glorifie* for them *our Father which is in heauen.*

Prayer is needfull. This dutie being thus necessarie, let vs performe it, Pray we for *Cæsar*. It is needfull for him, easie for vs, and profitable for both. He needs our prayer, and therefore as *Darius* Esra.6.6. highly respected *the sacrifices and prayers* of the Priests of *Israel* for his life and for his sonnes: so let vs assure our selues, our *Cyrus* doth no lesse, what say I no lesse? doth much more desire our prayers for himselfe, and his Queene, for the Prince, and the rest of their royall issue. I need no better nor other argument of his Maiesties desire in this behalfe, then his *speciall Edict* for obseruation of this day the 5. of *August*, which of purpose in his holy zeale and pious deuotion, he hath *consecrated* during his whole life, thoroughout all his dominions vnto prayer and thanksgi-

thanksgiuing for him and his. Let euery one therefore that loueth *Cæsar* pray for him.

This is a dutie with great facilitie to bee done. If thy *purse* bee so poore, that it can pay no tribute to *Cæsar*: if thy *bodie* bee so feeble, that it can doe nothing for the defence of *Cæsar*; yet if thy *heart* be not leaud and wicked; if thy *mind* be not deuoid of all pietie and Christian dutie, thy *tongue* may, and thy *heart* will daily and often, publikely and priuately pray for *Cæsar*. *Easie.*

Pray we then for him, it is very profitable for both: *The prayer of a righteous man* (as saith S. *Iames* and shewes it by the example of *Elias*, chap. 5.) *auaileth much* with God, *if it be feruent*. It helpes, when all other helpes doe faile, against all calamities, against sickneſſe, against death, against enemies, and what not? By it was *Peter* deliuered out of prison. *Hezekias* restored to health, *Israel* had the victorie: by it the waters of *Iordane* were diuided, the Sunne stood still, the dead were raised to life, and the liuing haue been saued from sundrie dangers. If *Paul* exhorted to pray for *Nero* (for he was *Cæsar* when *Paul* so wrote) a man so wicked, that he murthered his mother that bare him, slew his *Tutor* that bred him, and was natures monster. If the Prophets *Ieremie* and *Baruch* commanded to pray for the life of the King of *Babel*, who yet had wasted *Iudea* with fire and sword, besieged and taken *Ieruſalem*, burned the Temple, slaine and caried captiue of the people innumerable &c. What would that holy spirit, by whom both the Prophets and Apostles did write, that *English*, *Scottish*, *Irish*, and others vnder the subiection or protection of his most gratious Maiestie, should do for this our good, our godly, our religious & most vertuous King, who hath established peace among vs, vnited the deuided, confirmed the Gospell, and adorned the Temple of the Lord amongst vs? Let vs therefore pray for his excellent Maiesty and for his, that God would build his house as the house of *Dauid*, establish his throne as the throne of *Salomon*, & make their daies vpon earth, as the daies of heauen. *Profitable.* Iames 5.16. Act. 12. Isai. 38. Iosh. 3. & 10.12 1. King. 4.33. 1. Tim. 2.2. Ier. 29.7. Baruch. 1.11. 2. King. 24. 2. Pet. 1.21.

We must also render to god praise and thankesgiuing. Heb.13.15.

Psalme 50.

And not only let vs pray, which respecteth the time present and to come, but also (for that is a principall part of prayer, and respecteth likewise the time past, which wee ought not to forget) let vs praise God. Let vs offer vnto him the fruite of our lippes confessing his name. Let vs present vnto him the sweet odours and spirituall incense of our hearts remembring his benefits. Let vs render vnto him the sacrifice, the true, liuely and most acceptable sacrifice of praise and thanksgiuing, extolling his vnspeakeable mercy and goodnesse vnto vs, and our Nation.

Causes why to be thankefull.

First in driuing farre from vs all those euils and dangers which our hearts did feare, and our enemies did hope, at the setting of that *most Orient Starre, which long before had shined ouer vs, would fall vpon vs. 2. In preparing for vs, and placing ouer vs, not a child, but a man: yea a mirrour of men: not a meane Prince, but a mightie Potentate: not a Captaine, but a king, that had long before learned to hold the Scepter, and by the experience of many yeeres, had gotten skill to guide the raines of regall regiment. 3. In bringing to vs not an enemie but a friend; not an hater but a louer; not only a fauourer, but a furtherer, but a learned, a zealous and mightie *defender* both by word and sword of the ancient and apostolike, the holy and catholike religion long since planted amongst vs. 4. In preseruing among vs, and before he came among vs (as this day beareth witnesse) the life and person of him *his annointed*, and our *Soueraigne* from the malice and furie, the snare and violence, the sword and assault of all rebels and traitors, of all enemies and wicked ones, which either priuily or openly at home or abroad haue wished, intended, or attempted any euill vnto his soule. 5. In a word in powring vpon vs so many, so great, so diuers, and so excellent benefits and blessings, both spirituall and temporall, the summe whereof my tongue cannot easily tel, much lesse can my heart conceiue the greatnesse and worthines of them, which wee by meanes of his Maiesties happie,

* *Queene Elizabeth.*

hope-

hopefull, peaceable and pious reigne ouer vs doe abundantly enioy.

If it bee our dutie for euery benefit wee receiue at the hand of God: if we ought euen for the *meate* that we eate, and for the *cloathes that we put on*, and for whatsoeuer other particular blessing or good thing we receiue of God (and what haue we which we haue not of him receiued?) to render vnto him praise and thanks, to laud and magnifie his name; how much more for these so many, so manifold and inestimable benefits vpon his Maiestie for vs, and vpon vs by his Maiestie powred and bestowed plentifullie and admirably. 1.Tim.4.4. 1.Cor.4.7.

And sith as God himselfe saith, This is the very *honour* that he expecteth at our hands: sith as the *Kingly Prophet* telles vs, it pleaseth God *better then* the oblation of many fatted beasts, or the smell of much incense: and sith as the Apostle S. *Paul* teacheth vs, this, euen this *giuing of thanks for all men*, and namely or specially *for Kings* is a thing *good & acceptable in the sight of God our Sauiour*: let euery one of vs in particular say with *Dauid*, *quid retribuam Domino? &c.* That is, *What shall I render vnto the Lord for all the benefits he hath done vnto me*, and namely, in placing ouer me so good, so gratious, and so worthy a King? and resolue with *Dauid*, *I will take the cup of saluation, and call vpon the name of the Lord, I will offer to him the sacrifice of thankesgiuing*. And let vs all say, as the Queene of *Sheba* did concerning King *Salomon*, 2.Chron.9. *Blessed bee the Lord thy God (O King) which loued thee, to set thee on his throne, in the stead of the Lord thy God: because thy God loueth our land, to establish it for euer, therefore hath hee made thee King ouer vs, to execute iudgement and iustice.* Psalm.50.23. 1.Tim.2.3. Psalm.116.12. 2.Chron.9.8.

The second generall part.

HItherto haue I shewed you (beloued in the Lord) our *dutie* to *Cæsar* consisting in sixe things, *viz.* Feare, Honour, Obedience, Tribute, defence and Prayer. Now let

vs consider also according to my promise, as God shall assist, and time permit me, some motiues and inducements to this duty. And to that purpose that we may neuer slide; either by the corruption of our owne heart, or the perswasion of men, or suggestion of the Diuell, I will (since the wisest either of Kings or men affirmeth that *a threefold cable is not easily broken*) shew you a sourefolde corde, which may (well kept and obserued) euer hold the whole heart and soule of euery subiect in loue and Allegiance to his Soueraigne; the seuerall twists whereof are these, viz.

Eccles.4.12.

1. The ordination of *Cæsar*.
2. The haynousnesse of the crime of disloyalty against *Cæsar*.
3. The punishments of that sinne.
4. The rewards of Loyalty and dutifulnesse to *Cæsar*.

1. *Motiue.* *The Ordination of Cæsar.*

1. Concerning the former of these: neither any wicked spirit, nor mortal man, nor Heauenly Angell, but God himselfe is hee that ordaineth *Cæsar* to bee *Cæsar*, and setteth him vpon his throne. This is euident by many proofes of holy Scripture, generall and particular. Generall, partly negatiue and partly affirmatiue.

Ioh.19.11.

1. *Negatiue*, as where Christ saide vnto *Pilate*, *Thou couldest haue no power at all against mee, except it were giuen thee from aboue.*

Rom.13.1.

And the Apostle vnto vs all, *There is no power but of God.*

Psal.75.7.

To whom agreeth the Psalmist when he singeth thus: *Promotion commeth neither from the East, nor from the West, nor yet from the South.* And why? *For God is the Iudge: He putteth downe one, and setteth vp another.*

Prou.8.15.

2. *Affirmatiue*, for *By mee* (saith the vncreated wisedome of God) *doe Kings raigne, and Princes decree iustice.*

Dan.2.21.

The name of God be praised, (saith *Daniel* the Prophet *chap.* 2.) *for Wisedome and strength are his. He changeth times & seasons: he setteth vp Kings, and taketh them away.* And the blessed Apostle in the place before alleaged telleth vs directly, that,

Rom.13.1.

The powers that bee, are ordained of God. To these we may adde the words of the wiseman, speaking to all rulers in this sort,

Wisd.6.23.

Giue eare ye that rule the nations, and

glory

glory in the multitudes of people: for the Rule is giuen you of the Lord, and power by the most high.

Particular, which do consist in God his immediate designement of diuers vnto kingdomes, as of *Saul*, whom by the hand of *Samuel* he annointed to be *Head* ouer his people: and whom by the same Prophets mouth he testifieth to the people, that he had chosen to *be King ouer them.* 1.Sam.10.1. Of *Hazael* and of *Iehu*, appointing his seruant *Elijah* to annoint the one of them King ouer *Syria*, the other ouer *Israel*. Verſ.14. 1.Kin.19.15.16 According wherunto *Daniel* telleth *Nebuchad.* that great King of *Babel*, which yet knew not God, That *the God of Heauen had giuen him a Kingdome, power, & strength and glorie:* and *had deliuered* not the men onely that dwelled on the face of the earth, but also the very *beasts of the field, and the foules of the heauen, into his hand, and made him ruler ouer them all.* Dan.2.37. Likewise for *Salomon* the sonne of *Dauid*, the Queene of *Sheba* can tell vs, that it was the Lord God of *Israel that had set him on his throne in his steed to be King ouer his people:* 2.Chron.9.8. and both for *Salomon* and *Dauid* his Father, *Dauid* himselfe *the man after Gods owne heart*, doth most plainely testifie in this sort; *The Lord God chose mee before all the house of my Father, to bee King ouer Israell for euer: among all the sonnes of my Father he delighted in mee, to make me King ouer his people: and euen so of all my sonnes hee hath chosen Salomon my sonne, to sitte vpon the throne of the Kingdome of the Lord.* 2.Chron.28.4. Thus it is most manifest that *Cæsar* is ordained to be *Cæsar* by God: and therefore vnto him, as vnto the ordinance of God, wee ought to yeeld whatsoeuer is *Cæsars*, lest in reiecting him, we reiect God.

That this is so of all good Princes, all goodmen wil easily grant. But since that an euill Prince, is a great euill, an extreame plague, it is a question with some, how such a one can be of God? or be said to be set in place by God, who is the spring from whence all goodnesse, and onely goodnes doth flow? *Obiection.* Iam.1.

Though the particulars before recited, doe sufficiently prooue, not onely the good, but euill Princes also to *bee* *Answere.*

Gods ordinance; For who are euill, if *Saul*, if *Hazael*, if *Nebuchadnezzar* were not? and the generals extending to all, do necessarily comprehend both good & euill. Yet farther, and more fully to cleare this doubt, wee must vnderstand (beloued in the Lord) that there is *Malum culpæ*, and *Malum Pœnæ*, an euill of crime, and an euill of paine. The euill of crime is sinne, the euill of paine is the punishment of sinne: the euill of crime is not of God. God being all sufficient needs it not; beeing most holy commands it not; being most righteous approues it not: in a word, hee hateth & accurseth it in all in this world, and in all the impenitent will condemne it eternally in the world to come. But the *euill of paine*, being the punishment of sin, is thrown from the throne of God vpon the heads of wicked men. In this sense, saith God, *I the Lord forme light and create darknes: I make peace, and create euill*: and the Prophet of God, *Shall there be euill in a citie*, that is, punishment for euill, *and the Lord hath not done it?* And in this sense wee must vnderstand, that as a good King commeth from the right hand of Gods mercy, so an euil from the left hand of Gods iustice. For the sinnes of the people, hee giueth an euill Prince, *I gaue thee a King in mine anger*: and *hee maketh the hypocrite to raigne*. For the sinnes of the people hee suffereth a good King to fall, as appeares by *Dauid* numbring the people. For the sinnes of the people he taketh a good Prince cleane away, according to that of *Salomon*, *For the transgressions of the land, there are many Princes thereof*, and yet more is that which *Samuel* threatned, *If yee do wickedly, ye shall perish, both ye and your King*. According to these it is, as I take it, that *Ashur* is called the rod of Gods wrath and the staffe in their hands, *his indignation*: That God termeth *Nebuchad.* his seruant, & *Cyrus* his annointed: That *Attila* King of Gothes, and Vandales, that somewhiles sacked *Rome*, called himselfe *Flagellum Dei*, that is. The scourge of God, and *Tamberlaine* himselfe *Iram Dei*, that is the wrath of God.

Isai.45.7.

Amos.3.6.

Hose.13.11.

Iob.34.30.

2.Sam.24.1.

Prou.28.2.

1.Sam.12.

Isai.10.5.

Ier.27.6.

Since therefore euery Prince, euery King both good

and bad, is of God, either as a blessing or as a plague, as S. *Peter* commandeth seruants to be subiect to their masters, not onely, *If they be good and curteous, but also to the froward:* so I aduise, and so I acknowledge all subiects ought to bee subiect and obedient to their Princes with all feare and reuerence, not onely being good and gratious, but also though they be cruell and wicked, and in so doing they shall best make it appeare, that they obey, and doe their dutie in *singlenes of heart* and for the Lords sake. 1.Pet.2.18.

2. The next consideration is of the hainousnes of disloyalty, of disobedience, rebellion, treason, &c. Against *Cæsar.* The greatnes of which crime, though but sleightlie considered, is of no small force to retaine euery man within the bounds of his dutie. For whereas a well gouerned & peaceable kingdom resembleth the frame of the world, yea the kingdome of heauen; where the holy Angels and blessed Saints glorifying God day and night, liue in blisse; a rebellious, seditious and disloyall people resemble not onely the *Chaos*, but euen hell it selfe, where is no order, but euerlasting horrour and confusion. So that well saide the Greeke Historiographer, In *Rebellion is all kinde of euill.* For it is not one sinne, but the sinke of all sinnes, and the sea of all mischiefes, would you see at once the seuen capitall sinnes? This is (as one obserueth very well) the verie channel whence they do flow. For is not ambitious *Pride*, or proud *Ambition* the first sparkle of that fire? Doth not *Enuie* blow the coale? Doth not *Wrath* daily encrease the flame? And come not at length all things thereby into the noisome ashes of *Sloth, Gluttony* and *Drunkennes*? Farther, Peacemakers are blessed, why? *They shall be called* (saith our Sauiour) *the children of God*, Cursed therefore are Peacebreakers, and aboue all they that breake the publique peace, *they are*, and they must be called the *Children of the Diuell.* If it be sweet and comely *to die for the country*, a Maxime among the very Heathen, what is it then but odious, but ignominious and loathsome *to seeke the hurt and ruine of the country?* and if to honour and obey the Father

2. Motiue. The hainousnes of disloyalty.

Thucidides.

Math.5.9.

Seneca.

Exod.20.

of

of our flesh, the parents of our being, bee a thing commendable and gratefull with God and man: what may the dishonour and disloyaltie done to the *Father of the Country*, and parents of our well beeing be, but abhominable and hatefull vnto all? The fact of *the Gyants* in the olde world, that attempted to fight against God, hath euer beene held *a famous impiety*, but that sinne doe all they commit, that either secretly as Traitors, or openly as Rebels, oppose against the Prince: for, saith the Apostle, *hee that resisteth the power, resisteth the ordinance of God.*

Rom.13.1.

The intent of euill in this case punishable.

In other sinnes among men, the purpose or intent, so there doe no act follow, is nothing: but in this sinne not God onely, but also man takes such notice thereof, that the olde Prouerbe, *Thought is free*, hath no place. For as God expressely forbids euen such thoughts of heart, *Eccl.* 10. *Curse not the King, no not in thy thought, for*, (marke wel the reason) *the foules of the Heauen shall carry thy voice, and that which hath wings shall declare the matter.* By which we are taught, that hee who caused the dumbe beast speaking *with mans voice* to forbid the foolishnes of the Prophet, hee, who discouered *Bessus* his parricide by *the chattering of swallows*: euen hee can cause any foule of Heauen, and any creature vpon earth, to reueale and reuenge mutinous, seditious and trecherous *thoughts* against *Cæsar*: so euen the lawes of men, both ancient and moderne, both ciuill and common, punish it, as well as the fact, and that with death. Whereof (but that I may not forget the righteous and most deserued execution of them that laid the powder, and would haue lighted the match, in the late monstrous *Gunpowder treason*, who though they did *but intend* the mischiefe, and it (as God would) touched not any, yet died for it;) what hath beene practised or enacted at home, not to relate, wee may haue, besides that ancient story diuine related and approued by the spirit of God: I mean *the attainder* of the two Eunuches *Hest.* 2. That went about, and *were contriuing* how to lay hands on the King *Ahashuerosh*, in whose inditement though there was no

Eccles.10.20.
Wisd.20.1.

2.Pet.2.16.

Plutarch.

Wisd.5.17.

*Gun-powder treason.*1605.

Hest.2.21.

fact

fact found; but only a will, a purpose, a plot to haue done it, yet they died for it, and died as iustly as *Mordecai* was iustly honored and highly rewarded for the discouery: we may haue (I say) out of the French Annales a notable president or two. As, of that *Norman Gentleman* who confessed to a Fryer, that he had had a thought to kill *Francis* the first of that name. Who though hee had changed his mind, repented his intent, and asked pardon for the crime, yet the frier reporting it vnto the King, and the King referring it to the *Parliament of Paris*, was by the graue senate of that high court condemned vnto death. And whereas in most cases *the law of nations* excuseth mad men frō punishment (madnes it selfe being so great a plague) yet when Capito, a man raging mad, drew his sword vpon *Henry* the son of *Francis* the King aforenamed, he was therfore executed. So great detestation is there in the harts of all good subiects of the least shew of violence to ỹ Lords anointed. *French Annalls.*

3. Which laid open, Let vs come to the third motiue, and marke the punishment of treason and disloyalty as apparant as any of the former: that there is punishment ready prepared for such it appeareth by that of the Apostle, *They that resist shall receiue to themselues damnation*. Of the greeuousnes of ỹ iudgment we may be assured by the heynousnes of the crime. Farther since the law requireth that offendors pay *life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe, &c.* What wounds, what burning is he worthy to endure that is guilty of this crime? How many feet, how many hands, how many eies, how many liues is he worthy to lose, which offendeth those feet of whom so many thousand feet; those hands of whom so many thousand hands; those eies of whom so many thousand eyes; that life whereon so many thousand liues depend? But because hee hath not so many feet, so many hands, so many eies, so many liues, therefore is he punished of God and man. 1. Of man, in house, in lands, in offices, in death, in buriall, in name, and in posterity. I neede not giue instances of these. Who *3. Motiue. The punishment of such sinne.* Rom. 13. 2. Exo. 21. 23. 24.

knowes not, that houſes, lands and preferments are taken
Heſt 8.1. from ſuch? that paines and torments are laide vpon ſuch?
2.Sam.16.3. that a violent and terrible kind of death is prepared for
1.King.2.26. ſuch? that buriall is denied vnto ſuch? and their name is
Ier.22.18. infamed, and their blood tainted? And, as one hath ſaide
Prou.10 7. excellently well, well worthy are they to feel the full mea-
Bb.Ch.Ser.in Pſal.105.p.60. ſure of Vengeance vpon earth, and to incurre an vniuer-
ſall deteſtation among men, to haue all the hatred of the
earth powred vpon them and theirs, to be the outcaſts of
the common wealth, and the *Maranathaes* of the Church,
yea, and their names for euer to be an abhorring to al fleſh,
nothing in this kind is too much.

By God. 2. Of God ſuch are alſo many times puniſhed, howſoe-
uer for a time, they may or doe eſcape the hand of man, and
that externally, internally, and eternally.

1.*Eternally.* *Externally* by meanes which man cannot vſe. *The nati-*
on and kingdome, ſaith God by his Prophet *Ieremy*, which
Ier.27.8. *will not ſerue Nebuchadnezzar, King of Babel, the ſame*
nation will I viſit with the ſword, and with the famine, and
Numb.12.10. *with the Peſtilence*. So puniſhed hee *Miriam* for murmu-
ring againſt *Moſes* with leproſie as white as ſnow: *Corah,*
et.16.totum. *Dathan and Abiram* for open rebellion, with the earths
opening her mouth and ſwallowing vp quicke, them and
2.Sam.18.9. all that they had: and *Abſalon* with his owne mule to draw
him, & his owne hear on a great thicke oake to hang him.

2.*Internally.* *Internally*, hee puniſheth ſuch with the ſting of a guilty
Prou.15.15. conſcience. A good Conſcience (ſaith *Salomon*) is a con-
Rom.13.5. tinuall feaſt. But ſuch as will not obey for *conſcience ſake*,
1.Pet.2.13. ſuch as will not ſubmit themſelues *for the Lords ſake*, are by
the Lord depriued of this good, and tormented with an
euill conſcience. And that this is a fearefull puniſhment we
Wiſd.17.10. may learne of the wiſe man, who ſaith, *A fearefull thing*
it is, when malice is condemned by her owne teſtimonie: which
ſaith another, *is more then a* 1000. *witneſſes*; and, a *Conſci-*
ence that is touched, doth euer forecaſt cruell things.

Rom.2.15. This ſting of conſcience bee thoſe *Furies* whereof the
Poets; thoſe *accuſing thoughts* whereof the Apoſtle, that

neuer-

neuer dying worme whereof the euangelicall prophet, and *Christ* himselfe in the Euangell, doe speake: that *booke* whereof Saint *Iohn* saith, *that it shall be opened* when the earth and heauen shall flie away from his face *that shall sit on the great throne*. This when they are abroade, makes them shake at the fall of a leafe: This when they bee within, maketh them flie, *though none pursue them*. This writing in their hearts like the handwriting which *Belshazzar* saw vpon the wall, when they are in the height of their pride, will cause *their countenance to be changed, and their knees to smite one against another*. This if they cut but the lap of the Princes garment, will touch them at the heart; This as it did *Cain* for his brothers blood, will much more for *their lieges life*, if it be annoyed or shortned by them, make their owne hearts to thinke, and their own mouthes to say, that *Their sin is greater, then that it can be forgiuen them*. This, as it did *Iudas*, will make their soules to abhorre the *reward of iniquitie*, their hands to cast it downe, and their tongues to proclaime that they *haue* betrayed *innocent blood*. This, (though like *Iudas*, they had faith to worke miracles, or like *Ahitophell*, they can giue counsell, as if one had asked at the oracle of God) will make *their owne hands* to dispatch them of their wicked life, and to end their sinfull and accursed daies.

Isai.66.24. Mar.9.44. Reuel.20.21. Leuit.26 36. Prou.18.1. Dan.5.5. 1.Sam.24.6. Gen.4.13. Math.27.34. Acts 1.18. 2.Sam.16.23.

Theſe Iudgements of God are fearefull, and who trembles not to heare them? Yet know (beloued) there is another more grieuous then any of theſe, yea, more intollerable then all theſe; and that is *Gods eternall iudgement*, the fire of hell, which ſuch, without repentance, and great repentance, ſhall not eſcape. *Lucifer* for rebellion fell from heauen, *Adam* for diſobedience was caſt out of Paradiſe, and ſuch for diſloyalty ſhall be ſhut out of the kingdome of God. Yf it ſeemed greeuous vnto *Abſalon*, lying in Ieruſalem not once in two yeares tearme to ſee *King Danids* face, how greeuous ſhal it be for all rebels, traytors: &c. (dying without repentance) neither to come into the new *Ieruſalem*, nor to ſee

3. *Eternallie.*

Geneſ.3.24. Epheſ.2.3. 2.Sam.14.32.

the face of God for euer. And if it be a greeuous thing to lye fettered in a prison for a few daies, oh how greeuous will it be for the vngodly, of whom rebels, traitours, malignant subiects &c, be in the first rancke) to bee turned into
Iud. vers. 6. hell, and there to lye bound hand and foote in *euerlasting chaines vnder darkenes*, world without end? Wouldest thou know the sharpnes of these paines? Christ telleth thee *they goe into fire*, and what paine more greeuous and intollera-
Math. 25. 41. ble, then of burning? Wouldest thou know what time it doth last? Hee calleth it euerlasting: and in eternity what end? or what hope of any end? wouldest thou know the company they shall there haue? he foretelleth that too, that is, *the Diuel and his Angels*, and worse what can be? wouldest thou haue it yet farther expressed vnto thee? assure thy selfe that as the ioyes of the godly purchased by the obedience of the sonne of God, are such as *the eie* of mortall man *hath not seene*, his *eare hath not heard, nor can enter into his heart:*
1. Cor. 2. 9. so also, *the paines and torments* prepared for the wicked, and preordained for the children of disobedience.

4. *Motiue.* 4. Now remaineth the last motiue, the reward of loy-
The rewards of the loyall. altie, which as it most concerneth vs, that studie to approue our selues faithfull & loyall to our *Cæsar* in thought word and deede: so haue I the rather deferred to the last place, in hope that your eares filled, dulled happely with the former, might be refreshed, and your minds and attention quickned againe and stirred vp to the hearing of this point especially.

The reward of loyalty I distinguish as its contrary I haue done, into a twofold state, that is from man, from God, and generall and particular.

1. *From Man.* 1. Generall to all, darkely signified in *Nebuchadnez-*
Dan. 4. 7. *zars* dreame vnder the parable of a tree. *The Boughes* whereof *were faire, and the fruit thereof much. In it was meat for all: the beasts of the field rested vnder the shadow of it, and the fowles of heauen dwelt in the boughes of it:* more plainely ex-
Isai. 32. 1. pressed *by Isaiah, cap. 32. That man*, viz. the Prince of the

country,

country, *shall be as a hiding place from the winde, and as a refuge for the tempest, and as riuers of waters in a drye place, and as the shadow of a great rocke in a weary land.* Wherefore as *Ieremy* willed the Israelites to seek the prosperity of the citie, whether they were carried, so I beseech all subiects to seeke the prosperitie of the *Cæsar*, vnder whom they are gouerned: and *Ieremies* reason may induce them *for in the peace thereof, they shall haue peace*, in his prosperitie they shall haue prosperitie: and in his glorie they shall haue glorie. Ier.29.7.

2. *Particular*, as safety, honour, preferment, riches, a good name both aliue and dead, &c. Wherein if euery particular mans merit be not of that moment, or there is not that opportunity to haue euery well deseruing person knowne vnto *Cæsar*, and therefore *Cæsar* cannot say with *Ahashueroth* (though *Cæsar* be as bountifull and as gratefull as *Ahashueroth*) *what honour and dignity hath beene giuen to Mordecai for this?* Yet the hope in which euery good subiect doth dwell to be well respected as time and place may serue: and the priuate good which euery particular party to him and his duety may, and daily doth draw out of that large fountain and inestimable treasure last before remembred, flowing and issuing vnto all, cannot be but a rich reward and an ample recompence of all seruice, honour, obedience and other ductie whatsoeuer loyally done, and faithfully performed to *Cæsar*. Heft.6.3.

Besides all this, such shal be rewarded of God *externally, internally*, and *eternally*. 2. *From God.*

Externally, with the blessings in Gods law promised to such as shall obserue and keepe his commandements, whereof, Obedience, and Loyaltie *to the higher powers* is one of the cheefe. *Blessed shalt thou be in the Citie, and blessed also in the field: Blessed shall bee the fruit of thy body, and the fruit of thy ground: the fruit of thy cattell, and increase of thy kine, and the flocks of thy sheepe. Blessed shall be thy basket and thy dough. Blessed shalt thou be when thou commest in, and blessed also when thou goest out, &c.* *Externally.* Deut.28.3.4. &c.

Internally. Prou.15.15.

Internally, with the peace and benefit of a good Conscience, which is *a continuall feast*, or most delicious banquet to the soule. What melody to this? and what comfort to be compared vnto it? when others wring their hands for greefe, this will make thee *clap thine hands for ioy*: when others tremble thou shalt triumph. This will make thee to sleepe quietly, to wake cheerefully: to bee alone without feare, and with others without distrust: in thine affaires confident, and in thy recreations cheerfull. If rebels should be behind thee, and traitors before thee, as the *Ammonites* and the *Aramites* were before *Ioab* and behind him, yet by the benefit heereof mightest thou resolue with *Ioab*. *Be strong, and let vs be valiant for our people, and for the cities of our God: and let the Lord doe that which seemeth him good in his eies:* and incourage others as the man of God did his seruant saying; *Feare them not: for they that be with vs, are moe then they that be with them.*

Rom.2.15. et 8.16.

2.Sam.10.9.

2.King.6.16.

Eternally.

Eternally, when after our loyalty to our *Soueraigne* here on earth, the Soueraigne of all Princes shall aduance vs to be, to dwell, to liue and to raigne for euer in that great citie *the holy Ierusalem*, where of the Diuine eagle, or Egle of Diuines in the clearnes of his sight beholding the goodlinesse and the glory therof, hath said, that it is of pure gold like vnto cleare glasse: that the streetes thereof doe shine like vnto a stone most pretious, euen as a *Iasper stone*, cleare as christal: that the foundations are garnished with al manner of pretious stones: the 12. gates are 12. pearles: the 12. Porters are 12. Angels: that the glory of God, and the lambe *is the light thereof*: that *so pure and vndefiled* it is, that in it is nothing but holines: and there *enters into it* no vncleane thing, nor whatsoeuer worketh abhomination or maketh lyes. The Records whereof is *the booke of life*: the water whereof is a kind of *Aqua vitæ* as cleere as christal, proceeding out of the throne of God, and of the lambe: and the immunities or priuiledges wherof are such, that by the benefit of them there shall be no more curse, no night no need of candle, nor of the light of the sunne or starres.

Reuel.21.20.

Such,

Such, and so great are the things which God hath prepared for them that obey him, and in him, and for him the *Lords annointed*, their *Cæsar*.

And now (beloued in the Lord) hauing according to my purpose and promise for the former part of my text, shewed you what be the things, which as *Cæsars*, we ought to giue to *Cæsar*, namely *Feare*, *Honour*, *Obedience*, *Tribute*, *Defence*, and *Praier*, and hauing confirmed the same with speciall motiues and inducements, I doe for this present, commend you to God, and to the worde of his grace, which is able to build you vp, and make you perfect, that you may in these and all other duties performe from time to time that which is wel-pleasing in his sight. *The Conclusion.* Acts 20.32.

Beseeching the same God, through the merits of his deerest sonne, by the operation of his holy and all sanctifying spirit, so to rule our hearts and worke in vs, that we being holy and acceptable in his sight, and our prayers feruent and faithfull; they may pierce the heauens, and so preuaile with God as they may thence bring iudgements, as fire vpon *Cæsars* enemies, but as the dew of Diuine grace, blessings manifold vpon *Cæsar* and his true subiects: That so his most sacred Maiesty may long, religiously, and happily raigne ouer vs heere on earth: and that in the ende, and without all end, hee with vs and we with him, may liue and raigne together in the euerlasting kingdome of Heauen.

Amen.

FINIS.

BRITISH
15 MY 1906
MUSEUM

A SERMON PREACHED AT HENGSTRIDG IN THE COVNTIE OF Somerſet, the 16. of *Auguſt*, vpon. *Matth.* 22. 21.

CONCLVDING A FORMER SERMON Preached there the fifth day of *Auguſt* vpon the ſame text.

By RICHARD EBVRNE
Vicar there.

PROVERB. 20. 25.

It is a deſtruction for a man to deuoure that which is ſanctified, and after the vowes to enquire.

London Printed by *Felix Kyngſton* for *William Welby*. 1613.

To the Reader.

COurteous and Christian Reader, I had a purpose to haue seconded my first labour, The Maintenance of the Ministerie, *in such sort as it might haue satisfied thine expectation, and that title at full: but partly discouraged by want of time and meanes fit for a worke of that waight; partly detained by hope that (as I had heard) some one farre more able and ancient, would ease me thereof, I do for the present, present thee againe with this sermon, which as a supply to my former treatise; may so much further thee, (if thou take some small paines in perusing and conferring both) that by both thou maist haue as it were one sufficient volume of this Argument, and I the lesse neede hereafter to labour any farther therein. If thereby I preuaile with thee so much that thou acknowledge the same for truth, and conforme thee to the practise, I haue a great part of my desire: or if I may but occasion some or other more learned and able to performe what I haue but rudely informed, I shall account my labour not wholly lost, I haue abounded in quotations, and other mens obseruations for Ornament to the*

worke, Authoritie with the learned, direction to the vnlearned, and protection for my selfe: which if thou vse well, will informe thee at full, that I am neither alone, nor from the ancient, nor with the worst.

Touching the Argument or subiect of my labour in this my Sermon, if any shall thinke it not so fit for the pulpit as the pen, let him know, There can bee no more fault in me to preach thereof, then in Moses, in the Prophets, and in the Apostles, so oft, so much and so diuersly to speake and write thereof. They feared not (as * one well notes of Moses) lest in handling that matter, they should be accused of greedy desire or couetousnes: neither need I. That imputation may with better right and reason, be retorted vpon them, which after all our preaching and teaching of doctrine so necessary, vrged so oft, by so many, in so sound and effectuall manner, as might make euen the stones of the street to heare, an heart of Adamant to relent, and a brow of brasse to blush at this sinne: and for all our preaching and publishing of other doctrines most holy, most necessary, most sweet, and comfortable, for which they are not able to yeeld vs sufficient recompence with all that they haue, (for what are their carnall things to our spirituall?) Doe yet suffer vs to liue in all needinesse and contempt; and making due prouision and supply for the wants of the meanest of themselues, passe by vs as not worthie the looking on.

* Bulling. Decad. lib. 5. Serm. 10.

1. Cor. 9.

Touching the meanes by which our distresses & wants may be releeued, it may happily seeme hard or strange to some, that I intimate the off-cutting of customes, prescriptions, exemptions, &c. But whoso shall well and thoroughly consider of this businesse, shall well perceiue, that if euer there be a sincere intent and setled purpose to effect this

so

so holy, so necessary, so iust, and so great a worke, it must this way, and none other be effected. For whereas our estate cannot bee bettered, but either by restoring vs that which indeed, and properly is our owne, which once wee had, and which was vnaduisedly, and vniustly taken from vs; or else by allotting and bestowing vpon vs some things that we neuer had. To expect the latter, that is, that we should haue either sufficient stypends added in all places, where need is, vnto that which we already haue, or that our gentlemen, patrones or parochians should lay vs out so much of their fineable lands and temporall liuings, as might increase our gleeb in that measure, as might supply the want and roome of our tithes, by their customes, prescriptions, &c: which held, is neither probable, possible nor reasonable. It resteth therefore, that by the meanes which I haue mentioned especially, this must, if euer, be effected. Thence is the maine cause of the disease and euill, and thence according to the old Maxime, Sublata causa, tollitur effectus, *must come the cure and remedy: much helpe I grant may be had by* Impropriations, *but neither can they wholly be restored, nor is the hurt they doe, so great, so common and generall, as of the former.*

Doth it seeme improbable, that euer this great & good worke should be effected, and as a case desperate, a matter past hope?

This may doe so to some, but to me it doth not. For first, when I consider, that it is much easier to repaire some Churches, then to endow all, and yet doe perceiue that time hath beene, that all our Churches, the whole land thorough, haue beene indowed both with conuenient gleebe and their full tithes in kinde, *I perswade my*

„ *selfe, if we had that true Zeale to the Church, and vnfai-*
„ *ned loue to religion, that the first Christians (which so*
„ *endowed our Churches) had, that the ruines, rents and*
„ *maymes of our Churches might with facility and cele-*
„ *rity enough be repaired and amended: the rather for*
„ *that, as in ruines and rubble of old buildings, there re-*
„ *steth in the place, matter conuenient and sufficient for*
„ *performance thereof.*

2. *When as I doe finde, that for long agoe, in time of darkest popery, one man alone, one bishop of the land, I mean that famous Bishop* Grosthead *then Bishop of Lincolne could and did obtaine of the Pope, being yet scant his friend, power and authority both to institute vicaridges in Churches impropriate, where none were, and where such were as seemed too slenderly prouided of sufficient allowance, to augment the same as* to him should seeme expedient. *The coppie of which letters papall I haue for the worthines thereof, as in* Matth. Paris *I find them recorded, here inserted.*

Matth. Paris.

Innocentius Episcopus &c. Cum sicut accepimus in tua ciuitate et Diocæsi, nonnulli religiosi et alij collegiati ecclesias parochiales in proprios vsus obtineant, in quibus nimis exiles, aut nullæ taxatæ sunt vicariæ. Fraternitati tuæ per authoritatem summam mandamus, quod in ijsdem ecclesijs de ipsarum prouentibus vicarias instituas, et institutas exiles adaugeas vice nostra: prout iuxta consuetudinem patriæ secundum Deum videris expedire, non obstantibus si prædicti exempti sint, aut aliâs muniti Apostolicis priuilegijs siue indulgentijs, per quę idimpediri vel differri possit. &c. *in English thus:* Innocentius *Bishop, &c. Forsamuch as we are credibly*

informed, that within your City and Dioceſſe many religious and other collegiate perſons doe holde parochiall Churches vnto their owne proper vſes, in the which vicaridges either too ſmall and ſlender, or none at all are ſetled. Vnto your Brotherhood by our ſpeciall and ſupreame authority we doe command, that in the ſaide Churches of the prouentions, and emoluments of the ſame, * vicaridges you doe inſtitute, and ſuch as being already inſtituted,* are ſlender, and not ſufficiently endowed, you doe on our behalfe augment: according as after the cuſtome of the country to the Honour of God, you ſhall ſee it to bee expedient. Notwithſtanding that any the perſons aforeſaid be excempt, or otherwiſe fenſed with Apoſtolicall priuiledges or indulgences, by which the ſame might be hindred or differred. And whoſoeuer ſhall you contradict or withſtand therein, that you doe by cenſures eccleſiaſticall, by vertue of our power Apoſtolical to you committed, them puniſh and condignely repreſſe. Dated at L.. vij. Kalend. of Octob. in the yeere of our Popedome the viij. which was, ſaith our Engliſh hiſtory Anno. Dom. 1252. This memorable monument finding, which hee good man did execute Cum effectu, I do reaſon thus with my ſelfe. If this one good Biſhop in the daies of vtter darkeneſſe could obtaine of the Pope, though ſcant his friend, authoritie to repaire the Churches of his Dioceſſe in this ſort, for the better ſuſtentation of blind Maſſe prieſts, why may it not be poſſible that the moſt reuerend Archbiſhops and other graue, wiſe and zealous in the land, might by ſome good meanes beſt known to their owne wiſdomes, prouide and ſettle maintenance in their Churches for the learned, able, and worthy preachers of the Goſpell.

* These two things duely and well performed, would very much amend the poore and wretched eſtate of our clergie.

3. *The very state of the time present doth so necessarily require some alteration to be made, some augmentation of our maintenance to be yeelded, that he that shall denye it, may iustly bee thought to speake against all reason and conscience. For why must our paies, our stipends, our portions alone stand now as they did for an hundred yeares agoe? And why are wee alone vnworthie that fauour which is affoorded (and iustly too) vnto labourers, seruants, artisans, and to whom not? will they tell vs, things done cannot be vndone? We answere, common sense and daily experience towards others in cases not vnlike, do tell vs and assure vs the contrary.* Humanum est errare, in errore vero perseuerare, diabolicum. *Will they say, we must be content? We confesse we must perforce, till remedy can be had. But they will not I hope in the meane time forbid vs to complaine, and seeke as men diseased, imprisoned, or distressed, some redresse and ease. Neither can they replie, That we complain without cause, and are discontented without need, seeing it cannot be denyed, that vnto many of vs, that which is left was with the least, and but in a most sparing sort, when it was at first laid out, and allotted to the Church: and therefore can no way be found competent or sufficient now, were it in no other respect then of the time it selfe, which is so farre different in prices of all things from that then it was.*

4. *Besides which (though the state of times were alike) there ought some other manner of consideration to be had of our clergie men that now are, then heeretofore there was or seemed to be needfull. For respecting learning and sufficiencie, our clergie are not (God be thanked) as heeretofore, (euen our enemies being iudges) blind and vnlearned bussards, idolatrous and massing priests, of whom*

little

little more was expected, then to be able to turne their Portuise, *or to reade plaine english, nor are they now like* Ieroboams *priests taken out from amongst the lowest and dregs of the people, for whom that they had, or that they got in the ministerie (their deserts considered) was enough, if not too much: But a great number of them now are (and long or this, if due prouision for them had been made, manie more there would haue beene) learned and worthie men: men whose education and time spent, whose friends expences & great charge before they come into the ministerie: men whose present labours and assiduous paines in their ministerie, doe both deserue and require better regard. What comfort shall they finde for the time present, and what reward shall they reape for the time past if their best preferment bee so little: and their highest pitch so low? Can they continue and maintaine their studies with nothing: or is it intended so soon as they are placed, they shall, for lacke of meanes to maintain them and their studies scoller-like, giue ouer their studies, and betake themselues to idlenes or drudgerie?*

Then respecting their manner of life, our ministerie 2
at this day consisteth for the most part of married Men, whereas in former times, they were all vnmarried. If in those times they made prouision accordingly, and left (as in many places they did) no more to the Church then might then conueniently finde and suffice a single Man, must that suffice still? If any will say, that it is not their part to prouide for married men, and that if there be not sufficient to maintaine vs with our families, we must liue vnmarried too. I say that is Vox Dæmonis, non hominis, *a speech not befitting the mouth of a Christian.* 1. Tim. 4. 3.
Neither will I stand to proue that wee ought to haue

such maintenance prouided vs, as may suffice for vs and our families too, if we be disposed to enter that state of life, which is as free & as fit for vs, as for anie other estate of men: but referre them that make a question thereof to the practise of the first and best times, in which (for our owne Church) they may see, if they will not be blinde, that the prouision they made for their Curch-men, was euerie where such, as was both able for, and befitting only a married clergie: and not feare to conclude, that vntill the like bee made for our Clergie, in some measure, which in many places by the one halfe at least is wanting, our people haue not done their duety in this behalfe, but doe shew themselues vnworthy of such worthy men as the Lord doth send vnto them, and vnworthy of the Gospell and glad tidings of saluation, which they preach among them.

Thus Christian Reader, hauing imparted vnto thee in part and in breefe, what hath induced me to the hope I haue, to see at length the cause I handle in my succeeding Sermon, better respected, whereof thou maist reade more what I haue written otherwhere, as one Zelous for the house of God, whose stones it pittieth mee to see still lying in the dust, praying God to put into the heart of our thrice noble, gratious and religious King (into whose hand hee hath put the sword of Soueraigne authoritie) not onely a good inclination and forward disposition this way, but also an irreuocable and vnresistable resolution to execute his supreame power for the reformation of this euill, and extirpation of this shame of our Church, and disgrace of our Nation. I pray thee for our Lord Iesus Christs sake, & for the loue of the spirit, that thou wouldst striue with mee by prayers to God for mee, that I

M. Minist. cap. 7. et. 10.

Rom. 15.

may

may bee deliuered from them which are disobedient and euill minded men, and that this my seruice and labour for the Church and house of God in our land, may bee accepted of the Saints. *VVhich God for his Gospell sake vouchsafe.* Amen.

Thine euer in the Lord

R. Eb.

THE SECOND SERMON.

MATH. 22. 21.

Render vnto God, those things that be Gods.

OVr blessed Sauiour [a] *Luke* 12. notes it to be the office of a faithfull and wise steward, & disposer of the mysteries of God, as *Paul* calleth him [b] 1. *Cor.* 4. *to giue vnto the household their due portion, in due season*; which [c] saith a great clarke, consisteth in these points *promere cum res postulat; cuique promere quod est accommodum, & promere quod satis est*, that is, *in deliuering the meate* of the word *at a fit houre; in deliuering that which is good and wholesome; and in deliuering that which is sufficient.* For [d] in our corporall food we obserue these three things, First, a fitte time to eate in; Secondly the good qualitie, and Thirdly the conuenient quantitie of our foode: otherwise it is not *dispensatio*, a disposing, [e] saith Saint *Bernard*, but *Dissipatio*, a wasting, hauing heretofore to dispose vnto you, the meate laid vp in this garner, and the little wheate I found in this vallie, how I dispensed it vnto you then, either in regard of the due season, or in respect of the qualitie of that I deliuered, *vos ipsi iudicate, you must be iudges.* But least I should haue beene offensiue in the quantitie I made an end, [f] *Vbi finis non erat, where was no end*, as they are inforced to doe,

[a] Luk. 12. 42.

[b] 1. Cor. 4. 1.

[c] *Erasm. Epist. ad Iod. Ionam.*

[d] *Galen. de Sanitate tuenda. lib. 1. pag. 69.*

[e] *Bern. de Cons. lib. 3.*

[f] *Ecth. super Cant. ser. 36.*

that are, as was *the high Steward* of this familie, when hee said. g *Multa hãbeo dicere quæ non potestis portare modò: I haue yet manie things to say vnto, but ye cannot beare them away now*; streightned either with the deepenes of the matter, or (as I then) with the shortnesse of the time, wherefore since now by course we are returned, as *the Sonne to his place*, I to speake, and you to heare, h *recurrat stilus ad suam materiam, let my tongue returne to that part of my text where then I left*, without anie long repetition of that is past, sauing onely thus farre, *vt recolant qui audierant, & discant qui non aderant*, that is, *that they may call the whole to minde which heard it, and they may learne somewhat thereof which heard it not*, that it may please you to remember that I deuided this my text into a twofould dutie. A duety to *Cæsar* and a duetie to *God*. The duetie to *Cæsar* in the words formerly handled, wherein I obserued, first the particulars of that duetie to be these sixe: feare, honour, obedience, tribute, defence and prayer: secondly, I added some motiues to the performance of this sixe-fould duetie, and they were principally foure. *viz.* The ordination of *Cæsar*, the hainousnesse of the crime of disloyaltie against *Cæsar*; the punishments of that sinne from God and man, and the rewards of loyaltie externally, internally and eternally, to them that faithfully walke in the performance of these duties to *Cæsar*.

g Ioh. 16. 12.

h *Bern. de. Concil. lib. 1.*

A briefe repetition of the former sermon

The latter part of the text now to be handled.

It remaineth now, that by your accustomed patience I should speake of the other duetie, the last in the text, but in practise not the least, that is, *our duetie to God*, in these words *Reddite quæ sunt Dei, Deo*, that is, *Giue vnto God, the things that are Gods*. Of which they being manie, some spiritual, some temporal, the shortnes of our *ordinarie* time, not permitting me to speake of both sorts, leauing wholly the former, though the principall, as which are so commonly handled by others, that i *Magis desiderant lectorem, quam expositorem*, that is, *there want readers rather then expositors for them*: I will, (as either more proper to the state of my text which k in the iudgement euen of the

i Augustine

k *Aug. in locum Serm. 129. Idem Tom. 10. Homil. 48. And. Hispan reg. decim. 4. Scourge of Sacrelidge. D. 8. a. & H. 5. a. fig. 8. Abulens. in Mat. 22. qu. 101. Glos. ordin.*

auncients deuotes vnto vs, of our *temporall* things, the goods of this life, what sort or what part thereof *is due to Cæsar*, and what to *God*, or more pertinent to my present purpose, which is most to insist vpon that point which is least knowne, and to vrge that hardest, which is worst obserued) spend my speech in declaring vnto you, what *temporall things are due to God*. For as it is a thing already granted and lately taught you. That besides the feare, the honour, the obedienee and the other like dueties that wee owe to *Cæsar*, wee owe him also a part of our goods; we must yeeld him *Tribute, custome* and other like, so it cannot be denied, and shall presently be taught you. That besides the spirituall dueties, which we owe to God, as faith, feare, loue, trust, hope, &c. We doe owe him also a part of our *temporall goods*, to be imploied in his seruice, that so, as *he is Lord of all*, of our selues body and soule, and of all that we haue, life and goods, so *by all*, and *with all*, he may *for all* be glorified.

And to this purpose directly, as I take it, tends our text. For question being mooued, not, *What things were due to Cæsar?* but, whether this one thing, *reddere censum, to pay him tribute, were lawfull or noe?* our Sauiours answer is, not to the generall, but to the speciall, *Pay, Giue to Cæsar* these things, *viz. tribute, custome, &c.* which are *Cæsars*, as a part of his crowne, and a necessarie appurtenance to his imperiall dignitie, and a part of your loyall duety, and faithfull seruice to *Cæsar*, and as for God, who hath his things seuered from *Cæsars*, and [1] ought not to be wronged for righting of *Cæsar*, *render to him also* those things, *viz.* his hallowed and consecrated things, his appropriated dues and sacred portions of your goods, which by law of God, and ordinance ecclesiasticall are his, and which without wrong to him, and ruine to his Church, cannot from him be taken or deteined.

The state and summary sense of the text.

[1] *Abulens. in Mat. quæst. 102.*

The text that I may by Gods gracious assistance with the more plaineneſſe for your vnderstanding, the more ease for my proceeding, and the more breuitie for the time,

explicate

explicate vnto you, I doe, a little inuerting the order thereof, deuide into three partes. First, the things commanded, Secondly, The commandement: and Thirdly, the reason of the commandement.

The diuision of the text.

1. The things commanded are to bee considered, first, in their nature, what manner of things they are, namely things temporall: Secondly, in their number, for the word is plurall *things*, how many they are, or how manie sorts thereof.

2. The commandement hath three branches, that is to say. First, the person commanding. Secondly, the persons commanded, and Thirdly, the forme of the commandement.

The person commanding, *personally* is *Christ* the sonne of God, and withall, for as much as he is, *the wisdome of the father*, God himselfe.

The persons commanded particularly, and then the Iewes, the Pharises &c. that mooued the question, but generally and indefinitely vnder their person, all men, both Iewes and gentiles, all Christians.

The forme of the commandement, *Giue*, respecteth 2. things *viz* the { matter, what, *the things of God.* / manner how. And this hath an extent to the { 1. minde, wherwith, *giue freely* without grudging, or any sinister and mercenarie respect. / 2. hand, how, *giue fully* without diminution. / 3. time, when, *giue readily, duely*, without delay or hast.

3. The reason of the commandement or fact required, why we ought to giue to God such things, and that is, because *they are Gods*, for it is iust and meete, that we render to euery one *quod suum est*, his owne.

We haue now the whole summe and particulars of the text: of which, and of euery of which, briefely and in order. *He that hath eares to heare, let him heare.*

The things required, a part of our temporall goods. 1 1. Cor. 9. 11.

1. The things required *in their nature* are temporall, or, if I may vse the same word the Apostle doth 1 σαρκικὰ fleshly

fleshly or carnall, such as pertaine to the vse of the body, and this present fraile and transitorie life. Of which both life and goods, sith the Lord *is authour*, for he it is *in quo viuimus, mouemur & sumus.* *Act.*17. [n] in whom *we liue, moue, and haue our being*, and which [o] *giueth vs all things abundantly to possesse:* and likewise *owner* as of whom *in Capite*, we doe hould whatsoeuer we haue, for [p] *Domini est terra, & Plenitudo eius*, that is, *The earth is the Lords, and all the plenty and furniture thereof*, it is iust and meete that in * *Signum vniuersalis Dominij, in token of his sole, supreame and vndependant Dominion ouer all*, and interest vnto all, *some part* of the things of this nature also, bee as his [q] *Sacrum vectigal*, *Sacred tribute* or portion, reserued for and rendred vnto him. *Offerimus Deo Bona, &c. We offer vnto God our goods* (saith [r] *Irenaus*) *as tokens* or testimonies *of our thankefulnesse for that we receiue of him:* knowing it to bee most true, that (as long agoe [s] obserued *Origen*) *He which worshipeth God?* [t] *must by gifts and oblations acknowledge him Lord of all.*

Adde to these the vse and end whereunto our God hath assigned and reserued these things, namely, not for his own spending, for our [u] *God eateth not the flesh of calues, nor drinketh the blood of goates*, but for the vse and *sustentation of his* peculiar seruants *the* selected *ministers of the Church* and temple. That so, being alwaies to haue, that he might rightly *in publique* bee honoured, priests and ministers of his owne choise, he might haue also *De suo, of his own goods*, wherewith to feede, keepe and sustaine them. This I take to be cleere by Gods owne speech vnto *Moses*, when hauing set his marke vpon diuerse things, calling them [x] *mine offerings, my hallowed things, &c.* he addeth, [y] *These haue I giuen to the Sonnes of Leui.* Why? [z] *for the seruice which they doe me in the tabernacle*, and [a] *it is your wages*, which I giue you *for your seruice.* which words doe plainely shew; That God would, that such as attend him, from age to age, should receiue their maintenance as his pay, and not as mens: as from his hands and not from mans, in lieue of the

[n] Act.17.28. 1.Tim.6.17. 1.Chr.29.11. [o] Psal.24.1.& 50.10.

[*p] Greg.de.dec. passim. Rebuff.de.dec. quest.2.fig.2. E.P.Serm.on. Gen.14.20. [q] Andr.Hisp.reg Caluin.in.dec.1. Hebr.7.4. [r] Iren.lib.4. cap.34. [s] Orig.in.Num. 18.Homil.11. [t] Fenton.Serm. an.pro.20.25. pag.19. Hous.Serm.2. on.Mat.21.p.18 [u] Psal.50.13. God maintaineth the ministers of his Church at his owne charge. [x] 1.Numb.18. [y] vers.8. [z] vers.21. [a] vers.31.

wages and reward which for their seruice, it was fit and necessary that *he* their Lord and master and *not men*, should finde and allow them. Whereupon he saith, not to the people (the manner of speech is verie remarkeable) *You shall* giue thē *your* offerings, for the seruice which they do you: but *Ego dedi*, I haue giuen thē mine offerings for the seruice which they do *vnto me*, as if he should say, These things *are mine*, not *yours*. To me *you* shall pay thē, that as *mine*, not as *yours*, they may receiue thē; & so I may pay them with mine *owne* hands, and of *mine* own goods, & not *they* serue *me*, or I retaine them, *at others cost*, That they haue, *of me* they haue it, and not of you. The same in effect hath the blessed Apostle. 1. *Cor.* 9. where he saith, *Ita constituit Dominus, &c.* [b] So hath *the Lord ordained*, for the time of the Gospell, no lesse then for the times before and vnder the law, that *Qui euangelium prædicant, ex euangelio viuant*: that is, *they which preach the Gospell, should liue of the Gospell*, [c] *non ex Discipulorum facultatibus, sed ex euangelio*, that is, *not vpon the Disciples goods, but vpon their owne, gotten by preaching of the Gospell* [d] *Neque enim inquit, tu his alimonium subministras, sed propria quædam industria ipsos alit. For* (saith the Apostle) *it is not thou that giuest them maintenance, but it is their owne industrie, that is the preaching of the Gospell, that feedeth and maintaineth them*; and so they be not beholding to men for their sustenance; but to God: and they do liue, not on other mens goods, but on their owne.

2. We see the nature of the things demaunded. Let vs search also their number. *Things* they are, therefore more then one, or of one sort. Take we the words in the present time when *Christ* spake them, we shall soone finde, that *the things of God* were manie, as, [e] 1. manie goodlie townes and cities which their suburbes. 2. [f] Offerings of sundrie sortes. 3. [g] First fruites of all things. 4. [h] First borne of man and beast. 5. [i] Vowes of sundrie sortes. 6. [k] Consecrated things, man or beast, house or ground. 7 [l] Things lost: and with all these and aboue all these. 8. [m] The tithes of all things. Whereupon wee may well note by the waie.

If

[b] 1. Cor. 9. 14.
[c] *Theophilact. in* 1. *Cor.* 9.
[d] *Idem. Fæm. Mon.* in the conclusion O. 2. a.

The number or part of the things demanded.

The Leuits Lot.

[e] Num. 35. Iosh. 21.
[f] Exod. 25. 2. & 35. 5. Leuit. 2. 3. 10. & 6. 16. & 7. 10. 29.
[g] Leuit. 19. 24. & 23. 10.
[h] Exod. 13. 1. & 22. 29. & 34. 19. Numb. 3. 13.
[i] Numb. 6. 10. Leuit. 27. 2.
[k] Leuit. 27. 14. Numb. 5. 10.
[l] Numb. 5. 8.
[m] Num. 18. 21.

If ſuch plentifull and honourable maintenance, by the law of God, in Gods wiſedome, were allotted to the prieſts and Leuites of the law, no man of vnderſtanding may denie, that as great a portion at the leaſt, doth in all equitie belong to the miniſters and preachers of the Goſpell of *Ieſus Chriſt*. For it is certaine [n] that as we are more bound vnto the Lord in all dueties of thankefulneſſe ſince the *Meſſias* exhibited, then they to whom hee was onely promiſed: and as in the ſame reſpect the miniſterie of the Goſpell farre excelleth the prieſthood of the law, ſo the portion which is due from vs to God, and from him to his miniſters, ought to be anſwerable, at leaſt little inferiour. But if we reſtraine the words to the time inſuing, that is, the time of the Goſpell, they will be found to be in *pluralitie* too, of moe ſorts then one. There belong yet to God. 1. *Decimæ rerum omnium*, the *tithes of all things, tam perſonales quam prædiales, as well perſonall as prediall* [o] *vnuſquiſque de qualicunque ingenio vel artificio viuit, ex inde deo decimas perſoluat*. Euerie man (ſaith S. *Auguſtine*) *by what meanes or trade ſoeuer he liues, muſt thereof pay the tenth to God.* He ought to conſider, that *All is of God that he lineth by, whether it be the land or the ſea, or whatſoeuer els, and that if God had not giuẽ it him, he had had nothing.* [p] *Quod ſi decimas non habes fructuum terrenorũ, quod habet agricola, quodcunque te paſcit ingenium, a deo eſt, & inde decimas expetit, vnde viuis.* If (happily then) *thou haue no tithes of the fruits of the earth, as hath the husbandman, yet know that whatſoeuer meanes to liue by thou haſt, it is all of God, and* (therefore) *of that thou doeſt liue by, doth he demaund his tithes. De militia* (igitur) *de negotio, de artificio redde decimas.* Therfore *Pay thou thy tithes, be it of warfar, of trade, or of handicraft.* [q] *Fidelis enim homo, de omnibus, quæ licitè poteſt acquirere, decimas erogare tenetur, for euerie faithfull man is bound of al that he lawfully gets to lay out the tenth to God. Siue proueniant* [r] *e prædio vel pecore, vel ex artificio, induſtria, ſcientia, militia, negociatione, vel ex quolibet actu licito*, that is, *whether they doe ariſe* (ſaith a great Lawyer) *of the ground, or of the cattell*

n *Downam.Ser. ou.1.Tim.3.1. De conſecr.diſt. i.c.Tabernaculũ Tho.2.2æ.q.arg. 8.Lud.viu. De Contrit.fol.122. fæm.Mon.O.4.a*

Gods portion new in time of the Goſpell.

1. Tithes perſonal & prediall.

o *Aug.de.rect. cath. conuerſat. Idem.Serm.de Temp.219. Idem.de.verb. Apoſt.Serm.47.*

p *Aug.Serm.de. Temp.219. Gloſ.in c.quicunque.16.q.7. Hoſtienſ.in.Sũ.§ Barba.conſil 49. And.Hiſ.reg. Decim.10. Anthon.Butr.in cap.Parochianos.C.16.q.1. Reuertimini.*

q *De dec.c.23. Ibid.cap.ad. Apoſtolicæ. Extra.eod.c.in aliquibus.item.c paſtoralis.*

r *Reluff.de dec. queſt.3.fig.29. 30.*

tell or of any trade, industrie, science, warfarre, traffique, or any other lawfull act or imployment whatsoeuer.

2. Gleebe.

2. As once the Lord had cities and suburbes for the sonnes of *Leui*, so hath hee now, and no lesse necessarily ought he to haue, *houses of habitation* and lands adiacent for the commodious aboade of the seruants of his sonne, which are iustly called *the gleebe or temporalities of the Church*, because being of old giuen vp [p] *Deo & ecclesiæ, to God and the Church*, and most solemnely deuoted and consecrated *ad pios vsus, to holy and religious vses*, doe rest (but where Sacriledge hath preuailed) in the hands of God, and tenure of the Church and church-men, [q] neither can be alienated from them without impiety and certaine perill of *Gods* curse *and theirs*, which euen [r] with like tearmes bestowed them, and in the firmest manner they could, confirmed them vnto the Church.

[p] As appeareth in sundrie olde and auncient charts, donations and records.
[q] Act. 5. *Fulk. ibid.* §. 7.
[r] *Capit. Carul. lib. 6. c. 284.*

3. Offetings.

3. Thirdly, there belong yet to God *Oblationes populi*, the oblations or offerings of the people, which hauing a ground and beginning no lesse auncient then the [s] verie first and best age of the Christian world [t] at least, cannot but by verie perpetuitie and *antiquitie* proue themselues to be both *due and* also *acceptable* to the Lord.

[s] Act. 4. 34. *Tertul. in Apol. cap. 39.*
[t] Deut. 16. 17.

4. Vowes.

4. If anie being in trouble of minde as [u] *Hanah*; in feare of enemies, as [x] *Dauid*; in danger of sickenesse as [y] *Hezechia*, or in anie other distresse, calamitie or aduersitie shal [z] vow vnto God anie part of his goods, and [a] binde his soule vpon it, to giue the same vnto the Lord, or to the Church, if the Lord shall be mercifull vnto him, and ridde him out of thrall; it is out of all question, that the thing so vowed [b] ~~tymes~~ *holy vnto the Lord*, and the vse thereof belongs accordingly vnto the Church.

[u] 1. Sam. 1. 10.
[x] Psal. 66. 12.
[y] Esay 38. 1.
[z] Gen. 28. 20. Iudg. 11. 30. 2. Sam. 15. 7.
[a] Numb. 30. 3. Deut. 23. 21.
[b] Num. 30. Leuit. 27. Eccles. 5. 3.

5. Free gifts.

5. Generally and in a word, whatsoeuer a thing it be, that anie of his free heart, religious custome, or ~~through~~ *christian* duetie hath giuen, offered, vowed, or consecrated vnto God, [c] it is no longer common or prophane, but [d] *holy to the Lord*: and the right, propertie and possession thereof is, and from thence-foorth becomes *meerely* and *wholly* his.

[c] *And. Hispan. reg. dec. 6.*
[d] Leuit. 27. 9. 10

The

The power and libertie which God from the beginning of times reserued to himselfe *to take*, and permitted to all men *to giue*, and for exercise and signification of their pietie to God, *to alienate* from themselues *some part* of the worldlie goods he hath blessed them withall, is neither ceased nor altered, but as a morall duetie belonging to all times, and to all men, requiring them [c] *To honour the Lord with their substance*, is in force still. [c] Prou.3.9.

The second generall part of the Text.

FRom the things commanded, let vs come to the commaundemẽt, wherin I haue alreadie prescribed vnto my selfe these three considerations, *viz.* The person commanding. 2. The persons commanded, and 3. the forme of the Commandement. The commandement.

1. The person commanding is *Christ*, whose person, he being the [f] author of the Gospell, the [g] very wisdome of the father, and [h] a teacher come from God, may informe and confirme vs two things, the one is, that this commandement is the minde of God, the will of our heauenly father. Worthie therefore and necessarie of all men to be credited, receiued and obeyed, in as much as the father himselfe, hauing from heauen proclaimed of him [i] *ipsum audite, heare him*, hath sealed *all his doctrine* for heauenly, and his precepts for perfect and authenticall, wherefore as this verie doctrine, the words of my text, did, for the present, stop the mouthes of his verie aduersaries, and made them all, hauing *nothing* to say there against, [k] much to wonder, such grace was in his lippes, such maiestie in the words of his mouth: so, & much more then so, ought the same words to settle & satisfie the mind and iudgement of all those that professe themselues *his disciples*, & fauourers of his Gospell. [f] Mat.28.20. [g] 1.Cor.1.24. Colloss.2.3. [h] Iohn 3.2. The doctrine is infallible true. [i] Luk.9.35. [k] Mat.22.22.

The other is, that this precept pertaineth directly and properly to the time of the Gospell, no lesse thẽ of the law, and is a part, if not a fundamentall part, and very *Originall* of that euangelicall ordinance of the Lords mentioned by This doctrine pertaineth directly to the time of the Gospell.

Saint *Paul.* 1. *Cor.* 9. where he saith [p] *Ita dominus constituit vt qui euangelium prædicant, ex euangelio viuant*, that is, *So hath the Lord (Iesus) ordained*, and made it an euerlasting law for the time of the Gospell, that they *which preach the Gospell, should liue of the Gospel.* And therfore saith our Sauiour testifying it, God hath *Sua*, some temporal things euen now that *be his*, as wel as *Cæsar*: some certain things whereof a man may say, *These be Cæsars*, & *These be Gods*, let such as like not the particulars before named and claimed *to be Gods*, shew vs *frõ Christ his mouth*, or frõ *his Apostles* at the least, what those things be, wherto God may make claime.

[p] 1. *Cor.* 9. 14. *Bulling. dec.* 5. *Serm.* 10.

For mine owne part, I giue more credit to Saint *Augustine*, who alleadging and so expounding this text, [q] saith, *Cæsari census, decima deo*, that is, *Tribute belongs to Cæsar, Tithes to God*: and asketh *If tithes be not paide, how God hath those things that be Gods*: and to Saint *Origen* who writing vpon our Sauiours words. *Matth.* 23. *These ought ye to haue done, and yet not to leaue the other vndone*: [r] expoundeth that to be *a morall precept*, no lesse for the vse of all Christians, then of the Iewes; and accounteth that by these words, our Sauiour gaue *his approbation for paiment of tithes in time of the Gospell.* Likewise vnto Saint *Chrysostome* vpon the same place, saying [s] *Iustitiam, miserecordiam & fidem propter gloriam suam, mandauit Deus, sed decimas propter sacerdotes*, that is, *Iustice, mercie and faith hath God commaunded for his owne glory, but tithes for his priests sake.* To [t] Saint *Hier.* who vpon *Malachiah* 3. where God bids vs bring *all the tithes into his barne*, saith, *Ecclesiæ Populis præceptum est dare decimas*, that is, *The payment of tithes is a precept that ought to hold in the people of the Christian Church* no lesse then among the Iewes. And in a word, to [u] all the auncient writers and Church, which (as otherwhere at large [x] I haue shewed) from the very time of the Apostles, euen vnto our present daies, no man [y] vntill the time and depth too of all corruptions, for the saluing of the Popes sacrilegious attempts, gaine-saying, haue most constantly held. *That they are Gods*, and [z] *non ab hominibus sed ab ipso domi-*

[q] *Aug. Tom.* 10. *Homil.* 48. *& in Psal.* 146. *C.* 16. *qu.* 1. *C. Reuertimini.*

[r] *Origen. in Math.* 23. *Abulens. ibid. quest.* 56.

[s] *Chrysost. in Math. Hom.* 41.

[t] *Hier. in Malac.* 3. 11.

[u] *Gualf. Strab. de reb. Eccles. capit.* 87. *Houend. part.* 2. *cap. de dec.*

[x] *M. Min. c.* 6. *Carlt.* Treatise of Tithes.

[z] *C. de dec. c.* 14. *Parochianos. Ridi. vicu. p.* 164.

domino institutas esse, that is, *haue not their institution from men, but from the Lord himselfe:* then to *thousands* of such as without the authoritie of the word, and iudgement of the ancients, presume to obtrude vnto vs for the contrarie, either other mens *late vpstart* opiniõs, or their own bare assertions, improbable collections. More, for that no man can hitherto shew (as [a] others wel obserue) that *the law of tithes was euer yet abrogated by God*: and lastly, seeing the Church of God hath, for many ages past, *consecrated them* to God for the seruice of the Church, & so [b] *bound her selfe* to the payment of them, and inuested God with the possession of thẽ, I hould it to be a point altogether out of question, that *they be Gods proper inheritance*; so that it is vtterly vaine and superfluous, now to doubt and inquire *whether they be a matter of diuine right?* and, double sacriledge to take *them* away from God, whom God and man haue made his.

[a] *Gualt. Homil in Math. 23. Zepper. de legib. lib. primo. Rebuff. de deo. qu. i. fig. 13 14. Iam Mon. n. i. b. Hooker. polit. Eccles. lib. 5. §. 7. 9. Carlt. iv. of tithes c. 5. pag. 25.*

As for the gleebe of the Church, the offerings and vowes of the people, which with [c] *Tertull.* wee may call *Depositа Pietatis, the very pledges and testimonies of pietie and deuotion*, it is so out of all controuersie that * Things *once consecrated to God, and dedicated to holy vses, may not returne to prophane vsage, nor be alienated from God to man any more*; that no [d] *Diuine* I thinke will contradict it. If the thing be abused, the vse is to be reformed, but the propertie is still the Lords, and no man can take it from him. The law is plaine for it *Leuit. 27.* [e] *Nothing separated from common vse, may be sould nor redeemed*, which law being morall as well as iudiciall, in as much as it euer was, is, and shall be lawfull for man to offer, giue, and vow vnto the Lord his God, can be no lesse in force to vs since *Christ*, then it was to the Church of God before *Christ*. The practise is as cleere. *Num. 16.* The [f] *Censors* once offered to the Lord might not bee put to common vse againe, but must bee reserued to the vse of the Tabernacle, as *holy to the Lord* by the oblation thereof. And when as wee doe reade [g] *Anan.* and *Saphira* his wife in the time of the Gospell to bee no lesse lyable to the speedie vengeance and dread-

[c] *Tertul. in apolog. Cap. 39. Semel Deo dicatum non est ad vsus humanos vlterius transferendum. Decet. de reg. Iuris. 6.*

[d] *Hous. Serm. i. on Mat. 22. p. 20 Fenn. Serm. on. prou. 20. 25. pag. 15. Down. Serm. on. 1. Tim. 3. 1.*

[e] *Leuit. 27. 28. Capit. Carul. lib. 6. cap. 285.*

[f] *Num. 16. 38.*

[g] *Act. 5. Down. vbi supra*

dreadfull indignation of God for *taking againe* to themselues a part of that themselues had consecrated to God, then was [h] *Belshazzar* for polluting the holy vessels, or *Heliodorus* for inuading the treasure of the temple in time of the law, let vs assure our selues, that wee haue as little libertie now as then, to set fingers vpon the things of God: and are as nie vnto cursing. But heerof heereafter.

[g] Dan.5.
[h] 2.Mac.3.

The persons commanded.

2. The persons commanded are indefinite, *Giue ye*. And indeede the person commanding hauing authoritie ouer all, the commandement must by consequence extend vnto all, [i] neither Iew nor Gentile, pagan nor Christian, can claime exemption. None so mightie that is greater, nor anie so meane that he is lesse, then a subiect to God and his ordinance. And therefore as euerie subiect *Cæsar* hath must giue to *Cæsar*, that which from him is or may be due, *the things of Cæsar*: so euerie seruant God hath, must yeeld vnto God, that which from him to God is or may be due, *the things of God*. The citizen or townesman, hath no more freedome then the countriman; the tradesman or artificer then the plowman; the merchant or mariner then the landman; the lawyer, phisitian or anie other like, then the husbandman: but as [k] all haue receiued of God, so must they all giue to God: and as they are all vnder God, so must they [l] *De datis & muneribus, out of his owne gifts and benefits* bestowed on them, *honour God*, for [m] *all is of him*.

None exempted.

[i] *C.decimæ.16 qu.1.6-Tua.glos. C.Omnes.de.maiorit. & obed.C. cum quis.arg.l. assumptio.ff. ad municipia. Rebuff de dec. qu.5.fig.25. Andr.Hispan. reg.dec.q.11. Corset.in tract. de pot.reg.q.37.*
[k] 1.Cor.4.7.
[l] *Orig.in Num. Homil.11.*
[m] 1.Chr.29.14.

Not townesmen, tradesmen, artificers, &c.

Vide the M. Min.p.81.&32

I know it well, that men of that fashion, I meane townsmen, tradesmen, artificers, &c. presume much of their libertie & immunitie this way. But till they haue proued. 1. That they owe lesse subiection vnto God, thē the others. 2. That they haue not from God their worldly goods as well as the other: and 3. That they haue lesse neede and vse of the Church and minister then the others, they shall neuer be able to prooue any more exemption then others.

VVhich yet since such for the most part, will needes practise, and against all right and reason, law of God and man retaine, most iust and right it is, [n] that with what *measure they meat to others, with the same they should be measured*

[n] Math.7.2.

sured vnto againe: which is very often * fulfilled vnto them by heape, while, as they defraud God of his carnall things, they also are defrauded of their spirituall: and as they leaue his ministers hungry and needy for the bodie, so they remaine hungry and needy, and in a manner destitute of sustenance for their soules.

If any wil pretend pouerty & plead want, let him know, that euen p *the widdowes mite* was accepted and receiued too; and remember, that God will haue euery man, poore and rich, to giue to him q *according to the gift of his hand*, that is, as his ability is, be it much or little; and will haue none to appeare r *before the Lord empty*: that so he may be honoured of all, without respect of persons, and he receiue his due frō all, who giues to all *Pro vt vult*, euen as he wil.

Wherfore all cauils, delaies, and excuses laid aside, s *quicunque recognouerit in se, quod fideliter decimas non dederit, modò emendet quod minus fecit. First, whosoeuer shall remember himselfe, that he hath not heeretofore paid his tithes* and other duties *faithfully, let him hence forward amend that wherein hee hath failed*, and carefully performe vnto the Lord that which he, in this behalfe expecteth and exacteth at his hand.

And for so much as the Magistrate t *beareth not the sword for naught*, nor sits in the seat of God in vaine, wee must obserue, that as it is his duetie, to be like a good captaine in the field *formost in action*; and as a good ruler in house, *example to the rest*; for the Magistrate should bee *Lex animata*, that is, the very law it selfe aliue, that men in him might see by deedes, what they heare and learne from him and his lawes by words; so it is his duety in this very point; First carefully to render for his owne part u out of that he possesseth *quæ Dei, sunt Deo*, that is, *to God the things that are Gods*. Secondly, then by good and wholesome Lawes and ordinances, hauing not only *vim directiuam* a force directiue for all, (so they are rather counsells then Lawes) but also *vim coactiuam*, a *force coactiue* for the bridling and enforcing of some, to prouide (as farre as

* For in townes generally are the weakest ministers, saue where by some extraordinary supply they are releeued. Nor yet the poorer sort.

p Luke 21.2.
Deut 16.17.
q Eccles.35.10. Leuit.12.
r 1.Cor.12.

s *Ambr.Ser. de Quadrag.c. quicunque.1. in 16.q.7.*

t Rom.13.4.

u *Andr.Hisp. reg.dec.11.Cer. set.in tract.de potest.reg.q.37.*

in him lyes) that such as be vnder his commaund may doe the same.

Wherefore let such as be in authority (as it becommeth the [x] nursing Fathers of the Church, & [y] *them* that count it a principall part of their charge, to *cherish* good pastors) set before their eies the religious example of good king [z] *Hezekiah*, who to the end *the Priests and Leuites might be incouraged in the Law of the Lord*, tooke a strict and due course that the *tithes of all things*, and other *portions* belonging to God and his Priests, might iustly be restored and duely paid vnto them: imitate the true zeale of that godly Ruler, [a] *Nehemia*, who would not indure the alienation of one chamber of the Priests, to the priuate vse of *Thobijah*, and that neuer rested, till he had [b] restored to the Priests, and Leuites of the house of God all their tithes, offerings and other duties, that so, being duely prouided for, they *might not forsake the house of God any more*: and pace in the steps of that thrice renowmed and religious Emperour *Constantine* the great, which [c] confirmed vnto the Church *the tithes* of all things, and [d] *restored* vnto it *all such lands, fields, houses, &c.* As in former times, the time of peace, had beene giuen to the Church, and in latter daies, daies of persecution, had beene taken from it againe.

An admonition vnto Magistrates.

x Isai.49.23.

y Basil. Doron. pag.42.

z 2.Chro.31.4. Down.serm. on 1.Tim. 3.1.

a Nehem.13.8.

b Nehe.10 34.

c Herm. Gigas.

d Zepper. de polit.eccles.lib.pri. capit.21. Zozom.hist.eccl. lib.2.c.4. Eusch.de vit. Const.lib.2.c.36. et.lib.10.c.5.

And our Parliaments I would beseech in the name of God, to be careful to auoid that imputation which S. *Paul* layeth vpon the Iewes, [e] *Thou abhorrest idols* (saith he) *and dost thou commit sacriledge?* And [f] let them consider, that if not to the *full restitution* of all impropriations, (which at the dissolution of Abbies iustly ought and [g] easily might haue beene made) they still remaine deepely obliged, and for the not restoring thereof the whole land standeth in an high degree obnoxious to the iudgement of God: yet their sinne cannot be little, which not restoring them, haue not prouided for euery such impropriated Church, a fit Vicaridge at the least, so sufficiently endowed; First, with part of the gleeb, secondly tithes as well great as small, & thirdly, other profits of the Church, that so the vicar might

An Admonition to the Parliament.

e Rom.2.21.

f Down.serm. on 1.Tim.3.1.

g View of L. pag.169.

be

be able: first, to doe diuine seruice, secondly; to informe the people, and thirdly to keepe hospitality, according to the very tenour and letter of their owne lawes, enacted vpon due and mature consideration of the equity and necessity of such a course [h] in time of [i] palpable blindnes, as well [k] as of better eye sight, [l] and intent and minde of euen such as at first attempted that euill: that so the people defrauded of their tithes, &c. might not with double sacriledge be defrauded also of the food of their souls whilst left to the curtesie and conscience of the [m] exempted Impropriator, which for the most part, is cruell, careless, and couetous, they are committed to the refuse of the Clergy, such as wil be hired for least, [n] as if the olde Prouerbe, *best is best cheape* were no longer true, but the new practise, *best cheape is best*, were the right rule. And that little is the Clergy of our land, specially the inferiour Ministery of our Church beholding vnto them, which after so many spoiles and iniuries done thereunto, cannot obtaine so much onely, as to haue that remainder which is left, *to be paid in specie*, or to be disburdened of those, or at least of some of those pretended [o] exemptions [p] hard customes, vnreasonable compositions, pernitious prescriptions, and [q] odious prohibitions, wherewith it is daily more and more depressed and impouerished, as if either that estate alone had already, & could not but haue, an *Omnia bene*, or *we alone*, that be of the ministery, aboue all other members of this common-wealth, were eyther no part of their charge, or not worthy to be respected, righted and releeued.

[h] *An. 15. Ric. 2. cap. 6. an. 4. Hen. 4. cap. 12.*
[i] *Othobon. c. Quoniam de Appropriationibus Ecclesiarum*
[k] *An 1. Edw. 6. cap. 14.*
[l] As appeareth in the commō formes of the Ordinations of Vicaridges.
[m] *Constit. eccles. can. 45. & 46.*
[n] *Reynold in Obad. Ser. 2.*
[o] *Rid. view p. 160.*
[p] *Carlet epist. dedic. Houf. on Math. 21. Serm. 1. pag. 44.*
[q] *Ridl. view of L. p. 113. 115.*

Lastly, let Lawyers and Iurors, vpon whose pleading and verdict those things do too often much depend, take heed that they doe not rashly and partially giue away those things from God. The cause and right is Gods, and therefore they must know, that in striking a poore Minister, and wresting from him his tithes, and other dues, through his side they strike, and wrong not the Church onely, but God also, of whom we hold originaly, and in *Capite* whatsoeuer

Ad admoniti-on to Lawyers and Iurors.

soeuer is the Churches. It will ill excuse the one, that *they plead for their fee*, and therefore must make *candida de nigris, et de candentibus atra*, [r] of nothing something, like the Heathen Orators, which counted it their glory [s] *to cast a mist before mens eies*, and make a bad cause seeme good: nor acquit and iustifie the other, that [t] *they do gratifie them of their owne fashion*, & do for them as they would be done for in like case. These causes no lesse then any other should be handled *sincerè et candidè* with all sincerity and indifferency. And reason it were [u] considering how much is already by sundry sacriledges, by pretence of law, by alteration of times, and other *vijs & modis* iniuriously taken from God and the Church, they should fauourably interpret the Lawes to the good of the Church, and restoring vnto God, that which indeed is Gods, rather then, as adding affliction to the afflicted, and trampling vpon those that be already vnder foot, make our burden still more and more heauy, as if there were a continuall and generall conspiracy of the laity against the Clergie: they did all thirst for that little as yet left vs: held it a ruled case (the [x] moderne practise makes it seeme probable) that whatsoeuer cause comes into the common Law for tithes, must goe against vs: and would teach vs by often and wofull experience, that [y] we were better loose all, then sue for any, where the matter must come through their hands. Howsoeuer, credible it is, that if those kind of persons were all, and alwaies as able and carefull to make demonstration of Science and conscience, as their place and charge requires they should be, it would go better on our side, then oft it doth, and the olde prouerbe [z] *ouem lupo*, not be so often verified, as now it is.

[r] Ouid. Metam. lib. 11. fab. 8.
[s] Tull. de Orat. lib. primo. Erasm. Apotheg. lib. 8. Licost. Apoth. pag. 105.
[t] Fœm. Monar.
[u] Ridl. view of pag. 133.
[x] Fœm. Monar. n. 4. a. Rid. View of pag. 185.
[y] Fœm. Monar. n. 8. b.
[z] Adag. Eras. pag. 161.

3. The forme of the commandement.

I come now to the third thing in the commandement, *the forme*, which the very word *Giue* doth informe vs to be two-fold, that is first for matter, what wee must giue? secondly; for manner, how we must giue?

For the matter, what must we giue to God? *Quæ Dei sunt, those things that be Gods*, the very things themselues,

euery

euery thing in his kinde. And this I take to bee a point much to be respected, I meane, that men ought to giue to God, not what pleaseth themselues, a little som-what *in steed of that is his*, but they ought to lay him downe *the verie thing it selfe*, as it doth arise, and pay him his due in *specie*, that is, in its owne kinde.

In the [a] time of nature, Godly people obserued it to the true God, as is euident. *Gen.* 4. *et.* 14. *et.* 28. *et.* 35.

The Iewes in time of the Law continually did so, to the Priestes and Leuites of that time. Examples and proofes thereof abound, as may easily and at large, appeare to him that hath the leisure to peruse, which I haue not to recite, these places, [b] *Exod.* 22. *Numb.* 18. 2. *Chron.* 31. *Nehem.* 10. *Malachy* 3. *Matth.* 23. *Luke* 18. 1. *Corin.* 9. and other more.

And it is most certaine [c] that for some ages of the Christian world, howsoeuer now as rares into corne, ruines into an house, and rents into a Garment, a very contrary practise be crept in, Christians generally obserued the like in time of the Gospell.

The heathen likewise, directed no doubt not onely by natures light, but [*] also by direction and tradition from the ancient Patriarks *Noah* and others, performed the same vnto those they tooke to be Gods; witnes [d] *Plinie* speaking of the Romanes, Sabeans and Ethiopians: and *Festus* generally of all nations.

And very reason may assure and teach vs this to be the best course that [f] can be, the speedyest, surest, easiest and safest manner of paiment that may be: and which is the thing of most speciall note, of all other courses, it is least subiect to alteration, because howsoeuer the prizes of things doe rise and fall, and daily change, yet the things themselues change not. And therefore [g] nature which is *Communis omnium parens*, *one vnto all*, must needes bee the most indifferent standart betwixt God and man, the minister and people, that can be. This way we should not bee inforced, [h] sore against our will, and to our great griefe and

We must giue to God his things in their owne kind. *M. Mor. cap. 4.*

Examples of Patriarkes.

[a] Gen. 4. et 14. et. 28. et. 35.

Israelites.

[b] Exod. 22. Num. 18. Nehem. 10. Mal. 3. &c.

Christians.

[c] *Rid. view of pag. 261.*

Heathens.

[*] *Carl. Arc. of tithes. cap. 2. fol. 10.*

[d] *Plin. lib. 12. c. 14. et 20. et lib. 18. cap. 2.*

[e] *Festus.*

[f] *Rebuf. de. lee. qu. 1. fig. 2. 4. 5. Idem. de congr. port. pag. 385. fig. 81. C. 1. de Prebend. in 6. Item. 1. de in. patron. Willet. in Synop. contr. 5. qu. 6. Hooker. pol. lect. lib. 5. §. 56.*

[h] A course very preposterous and vnreasonable.

and losse, to take for our goods, not, as al our parishoners may for theirs, that is, *as things are now worth*, but as they were worth an hundred yeares agoe: nor bee compelled, will we, nill we, to take money of others exceeding cheape for that, which presently for our owne necessaries, we must buye of others exceeding deare. A course so against all sense and conscience, that if it were vrged vpon anie but God and his ministers, would haue beene righted (as reason were) full long agoe; and such a course, as if they that vrge it and hold it most against vs *should be tied vnto but a little while, and inforced to indure in their owne lands, farmes, corne and cattell, they would soone cry out with open mouth to be intollerable, and not suffer their eies to sleep, or their eyelids to slumber, till they had found out a remedy for it.

*I deny not, but that if men be desirous to *redeem their tithes*, and to pay mony in steed thereof, this may lawfully be done. Prouided alwaies that it bee with the free wil, and vnconstrained consent of the present Incumbent. Secondly, that the redemption be reasonable, that is, [h] answerable at least to the present valew of the thing it selfe redeemed.

My *Premiss* hath sufficient warrant. For it is grounded first vpon the law of God, by which no redemption of any thing consecrate, or of any tithe, was permitted, but so as the party would pay for it. How? [i] as the priest himselfe should valew it, and adding a fifth part of the price more for amends: secondly vpon our owne ecclesiasticall Law, which is [k] full of clauses to this purpose: and in practise whereof, the Church being then the stronger side, we may easily conceiue would admit no other redemption of tithes but such, as it tooke to be beneficiall and profitable, not preiudiciall and hurtfull to it selfe. And to the same doe others well agree, where they signifie and determine that the Act of the present Incumbent, as who hath but the vse, and not the [m] inheritance of that is Gods, ought not to preiudice the right & liberty of his successor.

*Fum. Mā. n. 8. a

* Redemption of tithes in some cases may be tollerable.

[h] *Carl. treat. of tithes c. 5. fol. 26 Nouel. const. collat. 2.*

[i] Leuit. 27. 12. 20. 30.

[k] *Lindw. Prouinc. lib. 3. de dec. et ob. passim, Exigantur decimæ, et prout expedit, ecclesiæ persoluantur, si Rector ita maluerit: Nisi parochiani velint pro talib. competentem facere redemptionem; idq; ad valorem decimæ, modo sit in fraudem et damnum ea fiat ad commodum eccl. scilicet ad iust. valorem, vel amplius.*

[l] *Rebuff. de dec. q. 13. f. 35. C. Veniens. de Transact. Transactio super dec. futur. quamdiu viuit Curatus valet, sed eo mortuus extinguitur reg. iur. ant. 54. Duaren. de Benef. et minist. eccles. lib. 8. c. 1.*

This being the law of God before Christ, and of the Church since, grounded also vpon great reason and equity, as [m] *That we doe to others, as we would others should do to vs*, that we [n] *defraud not, nor oppresse any man*, much lesse not God nor his Church. That we [o] *take not from any man his goods against his will*, or without, *iust & competent satisfaction*, we may clearely conclude, that then onely do men giue God the things of God, what is his right and due, as they ought, when as we (his ministers) are free and at our owne choice, to take, as in ancient time we were, either money, or if that we dislike, *our owne in kinde*. No man, no man, I am sure, is able to shew iust cause why we alone (the Clergye) ought not to haue our owne in kinde, or the full valew thereof, as well as first, our predecessors formerly haue had; secondly our selues in diuers things; and thirdly, our neighbours (the Laity) on euery side vs, rich and poore, in euery thing continually haue.

[m] Matth. 17. 12.
[n] 1. Thes. 4. 6.
[o] *Reg. iur. ant.* 236.

[l] There is as great reason and cause we shold improue our liuings, as other men doe their lands.

There be that will tell vs of customes, compositions, prescriptions, &c, To the contrary.

Customes, Præscriptions, &c. in case of tithes prooued vnlawfull.

The very name of [p] Custome is of great force, and prescription hath a peculiar might: so that [q] as in mens bodies, hee that leaueth a thing accustomed doth many times hazard his health; so in mens estates, hee that breaketh a custome, doth oftentimes preiudice their right. But yet I hope no wise man, much lesse any good Diuine will affirme, that in all things the very colour of a Custome is enough, and that all that must needs alwaies be lawfull and good, which can be proued to be a Custome. For then in vaine did God charge his people that [r] they *should not doe any of these abominable customes which had bene done before Leu.* 18. The sonne of God did not well [s] to reproue the Pharisies *Matth.* 15. for obseruing the Traditions, that is, the ancient customes of their elders: and the good Fathers of the Church haue greatly erred in teaching vs that [t] *Ratio et veritas Consuetudini præponenda*: that is, Reason *and veritie, are to be preferred before vse and custome.*

[p] *Vlpian. 2. Tuscul.*
[q] *Galen. de sanit. tuend. lib. 1. pag. 33. et lib. 5. p. 336. Aug. ad Ian. lib. 1.*
[r] Leuit. 18. 30.
[s] Matth. 15. 3.
[t] *Aug. de unic. bapt. lib. 2. Cipr. ad Pomp. Isidor. in synon. lib. 2. Distinct. 8. veritate.*

Presuming therefore that wee shall easily thus farre a-

gree

gree,[u] That against the word of God no custome can hold: That[x] *Mala Consuetudo non minus quam pernitiosa corruptela, funditus eradicanda est*: that is, *An euill custome in* the body politique, *no lesse then a pernitious corruption*, or dangerous disease in the body naturall, *ought vtterly* and speedily *to be rooted out*. That custome[y] to the ende it may hold for a Law, *ought to be agreeable to reason*, and as our[z] owne Law well giues the terme *laudable and good*: and that[a] *Veritate manifestata non est sequenda consuetudo, quia Dominus non Dixit, Ego sum consuetudo sed ego veritas*, that is, *The truth beeing manifested, we are not to follow the custome but the truth, because the Lord said not, I am the custome, but I am the truth*: I doubt not to make it cleare, that these customes, prescriptions &c. Whereof now wee speake, in as much as by them the Church is abridged and debarred of a great part of the full valew of her tithes, are contrary to the worde of God, repugnant to reason, and equity, and nothing lesse then laudable and good. For,

[u] Andr. Hisp. de Dec. ca. 8.
[x] Concil. Sardicen. Canon. 1. Duaren. de Benef. lib. 5. cap. 3.
[y] Decret. lib. 1. tit. 4. de consu. cap. vltim.
[z] An. 32. H. 8. cap. 7. in præf.
[a] Aug. de Baptis. parual. Tertul. de Virg. velandis. Senec. de vera. vita.

1. God requireth the full tenth.

1. The word of God requireth of vs expresly[b] *Decimam* the tenth, and not any other part. Now it is most euident, in all true sense and naturall construction: that as hee goes not a iourney, that goes but a mile or two of the way, and not the whole: hee doth not doe a worke, that doth but a part thereof,, and not the whole: he payes not a sum of money, that paies but some halfe, or a quarter thereof, and not the whole: [c] So hee paies not *Decimam* that paies but the 20. 40. or the hundreth part thereof, and not the whole.

[b] Num. 18. Mal. 3. 8.
[c] Andr. Hisp. reg. Dec. 9. Ridl. view pag. 148. Fœm. Mon. n. 7. b

2. No example in the Bible to the contrary. Ridl. view of page 141.

2. There can no one instance be giuen out of the word of God, either that Gods people paid, or God accepted for the tenth some other thing, money or money-worth, lesse in valew then the tenth; and so any custome for the thing it selfe. And when as our Sauiour speaking of the Pharisies which[d] tithed their *mint, annis, cummin, rue, et omne olus*, and *euery other herbe*, saith, *This they ought not to haue left vndone*, hee signifies not obscurely that this manner of Tithing, *viz. in kind, and without Diminution*, euen for those

[d] Matth. 23. 23. Luke. 11. 42.

smaller

smaller things, much more then for the greater, was in vse vntill his time, and, was a manner of tithing iust and lawfull.

How precise God was in this point, wee may not obscurely gather by this, that he prohibited any man so much as to *chaunge the tithe*, a good for a bad, or a bad for a good, without a penall augmentation of it. This being Gods law then, seeing he [f] is the same God still; the tithe is his right still, and the vse of them is like necessary still, how can it be probable, that he should now approoue such a *Glaucus* exchange or alteration, as taking away the thing in kinde, leaues in *lieu* thereof not the halfe, not the fourth, yea many times not the tenth part that it is worth. And when as hee pronounceth him directly accursed [h] that offereth (hauing better in store) *the torne, the lame, the sicke*, and denieth flatly to accept it, what likelihood is there, hee can bee pleased to haue for his *faire*, goodly and sound portion *the tenth*, a *modicum* so bad, and so little, that in comparison thereof, the smallest, weakest, and worst *in kinde* were a rich oblation?

I will graunt (though with faire probability I may denye it, and [i] as some iudicious writers doe restrain that law to vowes and oblations onely) that God permitted any of his people *Deut.* 14 [k] in some one case to sell the tithe and make it in mony, and so to come with that mony in his hand vnto the house of the Lord. But that is so far frō making against me, that it doth not a little confirme that I do affirme. For first, that was but in one case onely, which with vs comes not in vse: Secondly, he was bound to bestow [l] the *same* mony, *the whole* mony againe vpon such commodities as he had sold, and so to bring that newly bought, the thing in kind, & the same kind vnto the house of God. Whereupon I may well inferre, That if our people will, or doe, (some prescription, or custome allowing them that fauour in more cases then one, and in such cases too, as Gods Law did not) make mony of the tithe, and sell that is ours, they ought at least to pay vs in steede of

[f] Mal. 3. 6.

[h] Mal. 1. 13.

[k] Deut. 14. 24.

[l] Vers. 26.

that tithe, the whole money they make thereof. Which if they did, (and out of all question, most of our customes and prescriptions intended no other) wee could well bee content they should haue that choice which properly belongeth vnto vs: and it should little grieue vs that they from whom it comes, had that is ours, for their money before any other, while as we haue of them for it, as any other would giue.

m Deut. 27. 17. 3. By them the ancient bounds are remoued.

3. The word of God most strictly forbiddeth any m to *remoue the ancient bounds*. Which if it ought to be obserued religiously twixt man and man, I see not, why it ought not as duely at the least be obserued twixt God & man. For is it not meet that God should haue *quæ Dei sunt, those things that be his*, to be as safe vnto him as any man? Now it is most euident, that this he hath not, where & whensoeuer men giue to God not *veri nominis Decimam*, as n the Canonist termes it, the very tenth, but in steed thereof some lesse part, as the twentieth or fortieth. For God hauing set his bounds at *Decimam*, the tenth, it is by this meanes remooued, and set shorter a great deale. If it be *sinne o transilire lineas, to passe the bounds*, this cannot be but sinne? And if it were a sinne in vs clergy men, if wee would not bee content to pitch at *Decimam*, but would goe beyond that, and (without any iust recompensation) take vp the fifth, seuenth or eighth, why shall it not bee in the laity to goe on the other side, a great deale more? I take it in Gods commandements, we ought to turne aside p *neither to the right hand, nor to the left*.

n *Andr. Hispan. reg. decim. passim.*

o *Cicer. Parad.* 3

p *Deut.* 12. 32.

q Leuit. 19. 35. Deut. 25. 13. Ezek. 45. 10. Prou. 11. 1. & 16. 11. & 20. 16.

r *Fulton. Ab. weight. Nu.* 14. 4. By them God hath false weight & false measure made him.

4. The word of God disclaimeth vtterly q *false waights and false measures* as an *abhomination to the Lord*. Against which if hee doe offend, that deliuers vnto his neighbour lesse then iust waight and iust measure, yea r though the difference be not much; which way can hee be cleared and iustified that obtrudes vnto the Church of God, and to God himselfe lesse (by halfe and more many times) then his tenth, which God as his due demandeth to be measured and weighed out vnto him? Offer such dealing vnto

the

the King, [s] will he accept it? when a subsidue is giue him, thus much of the pound, may a man pay lesse then the ful grant? The tenth is (as we may say) Gods subsidue, or as others more properly term it [t] *Sacrũ vectigal*, his *sacred tribute*, demanded by God from the beginning, & long since euen by men also, granted and consecrated to God, is it not reason then he should be as truely and iustly paid it, as any mortal man? To promise one thing and performe another, is no vpright dealing: and being offred to God, what is, if that be not to [u] mocke God?

5. The word of God forbiddeth vs vtterly [x] *to oppresse or defraud any man*, But what more euident oppression can there be, then to take away from men their goods 1. against their wil, 2. without due and competent satisfaction, which euen *Ahab* would not offer [y] vnto *Naboth*, though he had a minde and a great minde, to his vineyard: and what more manifest fraud, then that vnder colour of customes, prescriptions, &c. made by them that were not [z] *Domini* the Lords and absolute owners, nor scant Fee-Farmors, but only Tenants for the Time of that they past away in *perpetuum* as is pretended, we their successors, should be barred of our right claime thereto, deprived of a great part of our maintenance, and God loose his true and auncient inheritance?

If these courses be iustifiable and good, and shall continue, then verily is both God and his Chuch in a miserable case. For it is possible, and probable too that it will so come to passe; it is possible I say, that within a few ages, God shall haue no tithes in kind left him to maintaine his Church and ministers withall. All, as already in many places the most part is, will be turned into customes, prescriptions &c. It will bee no hard matter sometime by feare, sometime by flattery, sometime by force, and sometime by fraud to circumuent, or ouertake many a poore, simple and harmeless man. And if a finger thus once gotten into that which is Gods, shall, vpon a little continuance be allowed for hould-fast good inough to plucke it from the Church, and

[s] Mal.1.8.

[t] *Caluin in Heb.*

[u] Galath 6.7.

[x] Leu.19.13. Mal.3.5. 1.Thes.4.6. 5. By them the Church is oppressed, and God defrauded.

[y] 1.King.21.2.

[z] *Duarin. de Benef.lib.8.c.1. Fent.Serm. on pre.20.25.p.49.*

The dangerous inconuenience of these. Whether I cast a doubt without cause, might appeare if particular notice were duely taken of that the church hath lost within these 60. yeares. *Fœm.Monar. in the concl.n.8.*

and to disinherit God of his right, let all that haue anie feare of God, anie loue to religion, or conscience to the good estate of the Church, iudge what may thereof at length ensue.

1.Cor.9.
b 1.Tim 5.16.
c Rom.10.14. Math.10. Galat.6.6. Deut.12.19.
d Preface to the great Bible.

6. Further the word of God requireth, that hee that preacheth the Gospell, doe [a] *liue of the Gospell*, and teacheth, nothing more pregnantly, that the minister of the word being [b] *worthy of double honour*, ought [c] condignely and liberally to be maintained, yea so agreeable euen to all good reason and conscience is this, that (as [d] some haue well obserued) *Those mothers are houlden to be lesse cruell that kill their children as soone as they are borne, then they that withdraw from their pastors necessary liuelyhood and support, fit for their estates.* But that it is, *not possible* for him to haue where such customes, proscriptions, &c. *do preuaile* For by meanes of them so much of his liuing is *continually* taken away, that the remainder is altogether vnsufficient and vnfit for him: and so contrarie to the law of God and nature, [e] *The mouth of the oxe that treadeth out the corne, is mouzled*, and [f] *The labourer* is denied *his reward.*

6. The minister cannot possiblie haue due maintenance so long as these do stand.

e 1.Tim.5.18. 1.Cor.9.9. Deut.25.4.
f Math.10. 10.

Vpon this ground in the time of the law, the vnreasonable customes and iniurious vsurpations of the people of those times were broken and contemned. For it is not to be denied that euen in those times, while as idolatrie and prophaneneſſe had gotten the vpper hand, manie had vsurped vpon the tithes, first fruites, &c. and for long time (time enough to make a custome) paid either none at all, or very little, insomuch that the house of God *thereupon* [g] was forsaken, yet neither [h] that good king *Hezekiah*, nor [i] that good ruler *Nehemiah* would take such alienation, vsurpation, prescription, or customs of non payment, or small payment for *a lawfull* prescription, *a laudable custome*, or a sufficient barre against God and his priests, and so leaue them, as in a case remedyleſſe, and a disease incurable, in their pitifull poore estate: but knowing, that *Right doth neuer rotte*: and that [k] *A custome of sinning doth not*

g Neh.10.39.
h 2.Chro.30.5.
i Neh.10.39.& 13.10.

k Fam.mon.in the contl.n.8.

extenuate,

extenuate, but *aggrauate sinne*, restored *fully* vnto them, whatsoeuer had formerly beene taken away, and was by law of God and auncient right, found to be theirs.

7. The time of the auncient fathers I was free from such corruptions, which as yet had not gotten among them, either name or being. But yet what they would haue esteemed of them, if in their daies they had beene, it is not hard to coniecture. For when as they sticke not to affirme [m] that *our righteousnesse doth not exceede the righteousnesse of the scribes and Pharisies*, if wee pay not our tithes as they did, and they [n] paid *decimam* the full tenth of all that they possessed, or but our bare tenth and nothing ouer: and when as question being made, *Quid est decimas fideliter dare?* what is it to pay tithes truely? they [o] answere, *vt nec plus, nec minus aliquando offerat de grano, aut de vino, aut de fructibus arborum, aut de pecudibus aut de horto, &c.* that is, A man doth then pay his tithes faithfully and iustly, when as he doth pay of euery thing tithe-able, the verie thing it selfe in kinde, as his corne, wine, fruits, &c. and of them neither such as is bad and nought worth, nor that *which is lesse then the tenth* for the tenth. And when in their tearmes they [p] obserue a most exact opposition betweene *decimam & nouem partes*; the tenth and the nine parts, *decimam & centesimam*, the tenth and the hundreth part, they shew plainely enough that they would neuer haue acknowledged (as euen common sense doth consent) that they did pay *decimam* their tithe *iustly* and *faithfully*, which should in stead thereof pay a lesse portion by a great deale.

7. The auncient fathers knew them not.

[l] *Ridl. view. pag. 145.*

[m] *Aug. de decem chord. cap. 12. Math. 5. 20.*

[n] Luk. 18. 12.

[o] *Ambr. Serm. de. Quadragesi.*

[p] *Aug. Serm. de. Temp. ser. 219.*

8. We want not also the consent euen of some of our greatest aduersaries in religion, who moued with the clearenesse of this truth, as farre as they dare for feare of their *God the Pope*, sometimes speake on our side verie confidently in this sort: [q] *Qui non persoluunt decimas, non obstante aliqua consuetudine, imo verius vsurpatione & violenta occupatione, filij sunt perditionis, &c.* They whosoeuer they be, that pay not their tenth, anie custome, or as I may more truely

8. Some learned Papists reiect them.

[q] *Andr. Hispan. reg. dec. 1. &c.*

vnely tearme it, anie vsurpation, and violent occupation thereof, notwithstanding, are children of perdition. But *Bellar-*

[r] *Bellar. Tom. 1. contr. 5. lib. 1. cap. 25. Tho. 2. quodl. argu. 8. Ludou. viuald. de cõ: rit. fo. 123*

mine more fully and freely, [r] *Certum est preceptum de soluendis decimis, qua parte diuinũ & naturale est, non posse vlla lege humana vel consuetudine contraria aboleri: ac proinde certum est ecclesiam habere ius petendi decimas, etiam vbi consuetudo est vt non soluãtur; In hoc nim omnes Theologi & Canonistæ conueniunt,* that is: *Certaine it is that the precept of paying tithes so far as it is diuine & naturall, cannot by any humane law or contrary custome be abolished: and therefore it is also certaine that the Church hath right to demand tithes, euen where there is a custome that they should not be paid; for hereupon al Diuines and Canonists doe agree.* I cannot speake more plaine then he doth: onely let this be specially noted out of him, that a custome *de non solnendis decimis* for *none paiment of tithes* is nothing: and that, if wee may take his word, who was *intimus eorum consilijs, a man that knew their minde as much as any man*, it is not his opinion alone, but that *all their* Diuines and Canonists hold the same.

9. The law ecclesiasticall condemnes them.

[s] *Lindw. de. dec. et obl. cap. Quoniam propter verb. consuetud. Innoc. extra. de dec. c. in aliquib. Greg. c. cap. ex parte. de consu. Andr. hisp. reg. dec. 1. et est notabile. C. quicunque. 16 quæst. 7. Hostiens. tit. de decimis. Ridl. view of. pag. 148.*

9 They are directly contrarie to the law ecclesiasticall, which saith expressely [s] *In decimis realibus non valet consuetudo, vt soluantur minus decima parte,* that is, *In predial tithes custome holdes not, that lesse then the tenth part should be paid,* and againe, *In eo autem quod non soluantur decima, vel minus plenè soluantur, nulla valet consuetudo,* that is, *But in this, that no tithes* (for anie thing) *should be paid; or that lesse then the full tenth should be paid* for the tenth, *no custome holds.* And this is confirmed by the perpetuall practise of the same law, in that to this day (howsoeuer it be crossed, and denied) it is due proceeding by common law, it allowes plea for all tithes, for the full tenth, and for tithes in kinde, anie custome, &c. notwithstanding: and by this *Axiome* or generall principle thereof, *Non est mos in non decimando:* that is, *There is no custome for not tithing,* and tithe they doe not, which either pay nothing, or that which is as good as nothing. To these I adde the censure it giues of prescriptions in particular, and that is, *præscrip-*

tio

tiores odiosa, quia iuri alterius detrahit, than in, [s] *prescription in it selfe is an odious thing*: why so? *because in it prejudiciall to anothers* (Gods or the Churches) *right.*

[s] Rebuff. de dec. q. 14 fig. 11. et q. 15. fig. 16.

10. They are contrarie to the rule or law of equitie, which [u] approoues onely such customes, &c. as are *laudable*, and good, *agreeable to reason, &c.* But what can bee lesse reasonable then, [x] *To take away a goose, and sticke vp for it a feather?* or what more euill then *to take from men their goods against their will?* and that without [y] *any reasonable satisfaction?* Is it a thing laudable and good, to pinch and pare away the profits of *the ministers liuing* in such a sort, as in all reasonable mens knowledge and vnderstanding, he cannot possibly *in any good sort* liue of the rest? Is this to doe [z] *as they would be done vnto?* If there were anie such custome, that the rate or price to be paid for anie thing titheable, should bee double, or ten times the value of the tithe, (the odds and inequalitie offered vnto vs, * is many times no lesse) would they acknowledge it to be a custome *laudable and good?* graunt that because it is a *custome*, it ought not to be broke? & not thinke it fit, and seeke to haue it abated, and reduced to reason and equalitie? And why not we likewise to haue the contrarie to be increased and amended? If wee should offer them for their goods, their corne, their cattell and other like, as their fathers and grandfathers did sell the like, would they not say, we were either madde or senseless? yet (the matter weighed in equall ballance) there is as little reason, and as small cause why they should doe it to vs, as we to them? If they of whom we receiue such pay, were bound to sell to vs (as their forefathers did to our predecessors) what we needed to buie at the like rate, there were yet

[u] Decret. lib. 1. Tit. 4. de consuetud. c. vlt.

[x] Fam. Monar. in the conclusion.

[y] 2. King. 21. 2.

[z] Math. 7. 12.

10. There is no equitie nor reason in them.

Note this well.

* For where our tithe is wel worth two or three shillings we haue for it but two or three pence & for foure péce or twelue péce at the least, we haue but an halfepenie. Item in rates of grounds where it yeelds now per an. hũdred markes or hundred —— poũds, we haue happely ten or twelue shillings for the tithe thereof after the old valew,

where reason would our rates should rise as well as your rent. More, in many places there is a custome, that for pasture ground let to rent, we take for tithe the tenth peny of the rent; a course very equall and easie, and of long practise as may appeare. *Lindw. de dec. cap. Quoniam propter. §. de Nutrimentis. verb. dividenda est. in gloss.* Yet because it is some times a little more commodious to the Church then the tithe, as now a daies it is paid, can bee, Lord how oft is it denied vs, how hardly can we enioy it! what repining and grudging against it?

some

some indifferencie. But that they shall be free from vs, and we onely inthralled vnto them, agrees neither with conscience and equitie, nor with that benefit and libertie which all others doe enioy. If a man should offer to a seruant such wages, or to a labourer such pay, as for manie yeares past, men of that ranke [a] vsed to take, hee should be condemned as deuoide of sense and conscience: but the like is offered vs, wee must take for our tithes but as they were worth, one or two hundred yeares agoe, and haue but such pay for our seruice, such wages for our labour, as was giuen then, when men might haue liued better therewith then now with fiue times as much: and yet we must bee thought vnreasonable that grudge there against; and not they, that preferring custome before conscience haue not reason to increase it answerable to the times: as if *we onely* of all people in the land, could liue at the old rates, and *our estate alone* were such as did not rise and fall, as other mens doth.

[a] See the state of *An.25.Edu.3.cap.2.An.12. Ric.2.cap.4. An.23.Hen.6. cap.13,&c.*

Other inconueniences. They be the maine cause of the bad estate and needinesse of our cleargy.

Heereupon it comes to passe, 1. that manie of vs, namely such whose liuing consisteth most vpon personall tithes, or vpon the smaller prediall tithes, doe liue more like beggers then ministers, 2. should starue for very hunger, if we could not relieue our selues some other waies, and 3. the more our parishoners do prosper, flourish and increase in wealth (as at this present, in these *Halcion daies* of all peace and plentie) the more doe wee decay and pine in neede.

II. Their original erroneous and euill.

[b] *Alex.Hal.part.3.qu.51.3. Tho.22.a.q.87. ar.3.*

[c] *Pet.Mart.loc. com.class.4.c.13 §.18. Zanch.de.Rede. lib.1.Cap.19.*

[d] *Rid.view of law.p.132.l.14. Tertul.de virg. Veland.§.1. Newend.part.2. C.de dec.eccles.*

See the view of I.pag.143.&161

11 Further if we looke vnto their *Originall* what is it but *errour* and *corruption*? They tooke their beginning and forme [b] from *Papists* perswaded most vainely that whatsoeuer it pleased the *Pope* to approoue, was lawfull and good: and they haue increased and gotten head by [c] *Protestants* resolued, though falsely, That tithes are not now *de iure diuino*, and that the maintenance for the minister may be raised any other way. Besides these, but builded vpon one or other of these, we may impute no small part of their being and increase to the [d] negligence and

simplicitie

simplicitie of such on the one side, as not foreseeing or not regarding what might in time to come thereof insue: and to the craftinesse or couetousnesse of such on the other side, as knowing how to make vse of others weakenesse, cared little so they gained, what anie els, God or man did looose. Their beginning being no better, and their breede so bad (which thing I take to be so cleare and euident that it needs no demonstratiō) as the tree once known to be nought, we are assured the [e] fruit cannot be good: so these springing from causes so bad, they the effects, can be none other then euill.

[e] Math. 7. 17. Luk. 6. 43.

12. They are a kind of impropriations. See more pag. 29. 30. Whether of the two is the worse, may be doubted.

12 Lastly, view these and consider of them well, and you shall see they are none other, then so manie *petie* and *particular impropriations*. And therefore vnlesse *they* bee lawfull and good, *these* cannot be iustifiable: and except *they* be no sacriledge, no spoile nor mayme to the Church, no bane to the ministerie, no hindrance to the Gospell, no decay to learning, no hurt to the people, *these are*, and must needes be.

Neither is it easie to say, whether of the two is to the Church the more iniurious, and dangerous. That the easier may he discerne, which shall first obserue, First, That although *Impropriations* in their proper place, giue to the Church the greater mayme; yet those are but in some places onely, but these in all. For there is scant a parish, what say I a parish? scant a house in a parish, the whole land thorough, where some or other of these hale not somwhat frō the Church. Secondly, Impropriations are at their stay, They can take from the Church no more then already they haue (and of them anie more to be made, howsoeuer many a greedie and sacrilegious minded patron either desire or attempt it, wee haue I trust no cause to feare, but to hope rather that both the [f] number and [g] force of them shall in time, and in short time too, be weakened and abated) but these doe daily more and moe incroach vpon the Church: and such way, or rather so manie waies are made to the increase both of their number, and their strength, that vnlesse

[f] which is very great already, for whereas the whole number of parish Churches in England & Wales is, at this day, but 9284. of them 3895. are impropriated. vide Camdens Britt. pag. 162.

[g] Which is so violent and extreame, that in many places it hath deuoured so much of the profits of the Church, that scant the $\frac{1}{3}$, yea scant $\frac{1}{4}$ yea or some times the seauenth or eighth part thereof remaineth to the Church.

lesse some good and speedie remedie be prouided, we may iustly presage and feare, that as creeping vlcers the body, and moathes a garment, they will in time eate out and vterly spoile the Church. Thirdly, Impropriations in diuers places might yet be [h] tollerable, if the Churches thereof had the rest of their fruits and profits paid them in as good and ample manner, as at the time of the dismembring thereof they had (for it would be a matter of no great difficultie to shew by diuers probable demonstrations, that then the remainder was paid in kinde, or by such rates, as were equiualent thereunto, and that all or most of those customes, prescriptions, &c. haue sprung vp since.) But now these comming in vpon the other, like a new disease to an old maladie, and both sorts together making their assault, [i] how the poore Church is pulled down, and made vnable to vphold and relieue him that should haue her whole meanes, it is lamentable to see, but miserable to feele. Fourthly, Also some of our impropriations, howsoeuer a mayme to particular Churches, are yet *quodammodo* the Churches still, because they are[k] conuerted to the sustentation of such, as either are, or in time to come may be Church-men: but these serue wholly and onely to the vse of Lay men.

h As in regard of competiece.

i For of that which by the Impropr. is left, the Parishnor in these daies by his customes, prescriptions, &c. bereaueth the Incumbent vsually of the one halfe at least.

k *Reynold. in Obad. fer. 2.*

All which if they of the lay sort, that doe so much dislike with impropriations (and there is scant a man of vnderstanding in any parish, specially where they are, if his own hand be not in the sinne, that doth not) did well consider, they would, I am perswaded, the sooner disclaime, and euen *of their owne accord* breake of these vile practises, least that should bee verified in themselues, which Saint *Paul* obiected to others, [l] *Rom. 2. Thou that iudgest* or blamest *another, doest*, the name onely changed, *euen the selfe same thing*, wherein they must needes be the more *inexcusable*, because it lieth more in euerie particular andriuate mans power to remedie and remoue these then the other.

l *Rom. 2. 1.*

And thus you see that these customes, prescriptions, exemptions and other like corruptions, are consonant neither

ther to the word of God, the iudgement of the auncient, the law ecclesiasticall, nor rule of equitie: That their ground and originall is vicious, and all their fruits and effects, to the Church and religion of the Church very pernicious, and therefore ought to be to all good men odious; and as [m] euill plants which our heauenly father hath not planted, of euery man to his power and place, bee rooted out.

[m] Math. 15. 13.

But what? doe I then condemne and reiect all customes, compositions, &c? no, in no wise. The custome of euerie place, *De modo decimandi, for the manner of tithing*, which in diuerse places is diuers, is exceeding necessarie [n] and commendable: and the due and inuiolable obseruation thereof is the certaine meanes and direct way to conserue peace, and auoide contention betwixt pastour and people.

Custome is good for the manner of tithing.

[n] *Lindw. de dec in Gloss. verb. vniformis: Idem C. Quoniam propter. verb. consuetud. Rebuff. de decim. qu. 13. fig. 49. 50 Hostiens. in sum e. tit. § fin. q. 16. Ridl. view. p. 148*

Likewise if for some of the smaller tithes, by reason they are not so easily alwaies to bee knowne and laid out, as the greater, there were some custome or composition that the parishnor should pay for them *ad valorem terræ*, after the rate of the ground from time to time. Or if for each particular of that sort (for in them is the most difficultie of tithing) there were a seuerall rate or valew certaine, so it were proportionable to the thing and alterable with the time: such a custome or composition might bee tollerable for both sides and grieuous to neither; men that loue quietnesse would better be pleased to be at a certaine rate, then an vncertaine reckoning: yet so God should one way or other haue his *iust* tenth still. And no reasonable man could nor might dislike that our rates should rise and fall, as doe their grounds or goods.

See the like in another case *Pulton. Ab. title. Iustice of P. num. 66.*

And verie likely it is, that not a few of the customes, and prescriptions, that now are found so preiudiciall to the Church, had some such like beginning. The [o] agreement was according to the full valew and worth of the tithe or ground *for the time present*: which the one side thought better for him to paie, and the other for him to

Customes at first not so hurtful as now they be.

[o] *Fœm. Monarc. in the conclus. n. 7. b.*

receiue, then the thing it selfe in kinde.

p *An.2.Ed.6. Cap.13. Pult.tith.Num. 41.*

Which considered, Their dooing, p which tied vs vnto compositions, customes, prescriptions, &c. and did not leaue vs at libertie *to take either the rate or the thing*, and (as had beene iust and necessarie, and q in the bodie of the statute, if that might haue its due course, is alreadie well prouided) restore to the Church all her tithes in kinde *without diminution*, is the lesse blame worthie, because the valew of the tithe and rate, being *at that time* little different, we may coniecture, they had no intent (as who could not so much as imagine that things would grow to those high prices, whereunto now they are risen) so *extreamely* to damnifie the Church, and take from vs our tithes for little or nothing; but onely or specially that way to prouide for the ease and peace of both sides.

q *Pulton. Ab. tithes. Num.25 An.2.Ed.6.c.13*

But now such compositions, customes and prescriptions, by the very alteration of times especially, besides the large extent r and sinister explications of the statutes by which they stand, prouing so hurtfull and preiudiciall to the Church, that the same should still bee continued and pressed against the Church, is a course against equitie and pietie too. And therefore howsoeuer they might be, or be thought to be fit and necessarie for those times, wherein those statutes were made, yet now appearing and daily found verie vnfit and vnequall for these our times, for so much as humane lawes, which are but *leges temporis the laws of the time*, s ought to be suteable to the times, I trust wee may without either blame or offence desire some *alteration* and reformation in this behalfe. It cannot be denied that *all lawes of men* haue, as all things vnder sun, t *ortum, statum & occasum*, *their beginning* in which they might be verie good, *their state in* which they are but indifferent, and *their declining* in which they prooue vnfit, and so shew themselues worthy, and as it were offer themselues readie to grow out of vse, and giue place to better. Which in this cause not respected, if, as these things got protection, where and when they should haue had condemnation

r *Riddview of law pag.210.*

s *Lindw.lib.3. tit.de. celebr. miss.c.effrenata. glos.temp.v.qualitate tist.4.c. erit.*

An alteration now desired.

t *Posin.pag.47.*

demnation and extirpation, so, to the farther increase of iniquitie in our land, and miserie in our Church, they shall be fauoured (as oft is seene) [u] beyond the very scope and true sense of those statutes, and [x] men will stand strictly vpon the letter of each law, and not follow [y] *dictamen rationis*, *the sway of sound reason*, and the [z] minde of the law, much mischiefe, and manifolde inconuenience (as in this case is too manifest) will and must needes insue, and the old prouerbe [a] *Summum ius, summa iniuria*, that is, such, *extreame law* is *extreame iniury* bee plainely verified. [b] A man but heathen wise can tell and teach vs, that in such cases. *Non exempla Maiorum quarenda, sed consilium est eorum a quibus exempla nata sunt, explicandum*, that is, *The examples or the verie facts of our fore elders are not to be stood vpon, but their purpose and intent, whence their facts proceeded, is to be considered.* This onely is true and rational imitation.

Neither doe we desire other fauour and course in this our cause, then is commonly graunted *to others* in cases [c] not a few: and in this verie case (custome for tithes) hath [d] for behoofe of the laitie against the * Church, long since beene practised.

Yea, But what a fore losse and hinderance, would this be to a great many?

Graunt, that because that another hath, they haue not, it be some losse or abatement of their vsuall income and former profit, yet that may easily bee borne, if men will consider as Christians should, that *God* (as the man of God told [e] the king of *Israel*, that asked *what he should doe then, for the* many *talents of siluer he had laid out?*) *is able to giue them much more* then that comes vnto, by restoring it another way, and by blessing and increasing (according to his speciall promise [f] in this case) the remainder. If not, that [g] *better is a little with righteousnesse*, and [h] *in the feare of the Lord, then great reuenewes without equitie.* But in verie deede it is none, no man ought to account it any losse or hindrance to him [i] *to pay his due* to anie, but aboue all

[x] *Rial. view of law. p.* 131. 139. 210.
[y] *Pastn. p.* 53.
[z] *Cod. lib.* 1. *tit.* 17. *de leg. & consuetud. Reg. Iur. Sext. Lopez. de contract. & negot. lib.* 1. *C.* 15. *p.* 81.
[a] *Tul. de offic. l.* 1
[b] *Idem.*
[c] In sundrie new statutes, repeales, explanations, &c
[d] *Pulton. Ab. li.* 6. *Num.* 41. *lin.* 1.
* Note there, the laietie hauing found but one vnreasonable custõe against them, and that but in an Angle of the land, could haue it speedily cut away: the cleargie finde many in all places, yet they can haue no redresse.
[e] 2. *Chron.* 15. 9.
Reynold. pref. Serm. on. Obad.
[f] Malac. 3. 8.
[g] Prou. 16. 8.
[h] Prou. 15. 16. Psal. 37. 16.
[i] Rom. 13. 7. Deut. 24. 15.

to God. And, if men caried an indifferent minde, why should anie account it anie hurt to them to pay their *full* tithe in one thing more then in another? or more to them then to their neighbours that now pay the like? or to their predecessors, which in their times did pay, as then each thing was worth? It is a mans hurt to liue by other mens goods, and to continue in doing wrong vnto, or defrauding anie, i specially, God and his Church, from time to time, as all they doe, as I haue now sufficiently shewed, which doe *not giue to God* his things in kinde to the full, or the full valew and due estimation thereof at the least.

Turpe lucrum, res pessima.

i Prou. 10.25.

2. The manner how we must giue.

From the matter I come to the manner how wee must giue. That considering, it seemes vnto mee, that the verie word k *giue* doth necessarily implie three things, that is, that we pay that which is due to God *freely*, *fully*, and *timely*, for that indeede is rightly *to giue a thing*, when it is bestowed *freely* without constraint or respect of this or that profit, *fully* without diminution, and *timely* in due and conuenient season, without either disordered hast or needlesse delaie.

k *Abulens. in Matth. qu. 99. Dixit. Reddite et non date: quia dare est donare vel sponte dare: reddere autem est soluere quod acceperis.*

1. Freely.

First we must giue freely. God as in all things so doubtlesse in this, l *loueth a cheerfull giuer*, and cannot abide that men should as it were *conductitia intentione* with a *mercenary mind*, as those that doe all for gaine and profit, yeeld him that is his. He will not haue men make merchandize of his goods, as if they were their owne & not Gods, m *gratis accepistis, gratis date*, that is, *freely ye haue receiued &c.*

l 2. Cor. 9.7. Eccluſ. 35.10.

m Math. 10.8.

2. Fully.

Secondly, we must giue fullie, not looking if it be good or bad, neither n *may we change it*: Gods owne Law. Hee that bids vs to giue one another o *good measure and running ouer*, doth looke not to be pinched and scanted at our hands, as if wee counted all too much that hee or his are to receiue. If we keepe the fattest and faireſt to our selues, and turne him the scruffe and whatsoeuer is nought or little worth, *will hee accept it?* How hee liketh such dealing, his law may teach vs wherin oftentimes he requireth,

n Leuit. 27.33

o Luk. 6.38.

that his offerings be [p] of the best, without blemish &c. and his Prophet *Malachy* can certifie vs, who saith expresly on Gods behalfe, [q] *ye haue offered that which was torne, and the lame, and the sicke, and should I accept this at your hand, saith the Lord?* Againe, [r] *Cursed be the deceiuer, which hath in his flocke a male, and yet voweth and sacrificeth to the Lord a corrupt thing.* And [s] *Offer it now to thy Prince, will hee be content with it, or accept thy person?* Adde to these the solemne protestation which God required at euery mans hand, what time hee made his account, whereof yee may read, *Dent*, 26. The summe whereof is this, [t] when *thou hast made an end of tithing, then thou shalt say before the Lord thy God, I haue brought the hallowed thing out of mine house, and also haue giuen it to the Leuite according to thy commandement? I haue not eaten thereof in my mourning* for any necessity whatsoeuer, nor suffered ought to perish by putting it to any prophane vsage, or carelesly letting it to be spoiled, *but haue harkned to the voice of the Lord my God, and done after all that thou* in this case *hast commanded me.* Looke downe therefore from thine holy habitation, euen from Heauen, and blesse mee. God will haue him know hee must none otherwise looke to be blessed of God, and made to prosper in all that hee had, but according as God, knowing the secrets of all hearts, did know that he had dealt truely, and iustly with God and his ministers in this point.

[p] Leuit. 1. &. 3. & 22. 18. 19. 20. &c.
Deut. 17. 1.
Num 28. 3. 31.
[q] Malac. 1. 13.
[r] Ver. 14.
[s] Ver. 8.
[t] Deut. 26. 12.

Thirdly, Wee must giue timely, euery thing in his due season. [u] *Thine abundance and thy liquor* meaning the tithes thereof, as [x] the old translator reads it, and all expositors vnderstand it, *non tardabis offerre, thou shalt not defer to pay vnto the Lord:* but shalt do it [y] out of hand, so soon as it is payable, & can be seuered from the rest. Let it not lye a rotting or spilling thou carest not how long. It is [z] *the workemans wages* that laboureth for thee in the Lords vineyard, let it not abide with thee beyond the appointed time. *Bis dat, qui cito dat.* A due duely paid, must needs be both better, and better welcome, then when it is deferd and paide

3. Timely.
[u] Exod. 22. 29.
[x] *Decimas et primitias tuas.*
[y] *Guid. in consil. et proces. q. 1. I. Si cui in f. ff. de verb. signif. Panorm. in 2. vocab.*
[z] Deut. 24. 15. Num. 18. 31.

at our leysure, wee care not when nor how. And as thou maist not detaine it beyond due time, so neither oughtest thou to impose and thrust it vnto the Church, before the due time. As fruits are not fit to bee gathered before they be ripe, so tithes not to bee tendred till they bee ready. As [a] *minus solvit, qui tardius solvit*, so by like reason, *minus dat qui citius dat*. Ouer-hastines in the one, cannot but bee as preiudiciall and hurtful, as delay in the other. In which case though our couetous and vnconscionable age cares little what is right and reason, so they rid the thing out of their fingers, yet the example and practise of former times might shew them, if they would see, what they ought to doe in this matter. People now will not know that [b] *Indignum est dare Deo, quod dedignatur homo*, that is, It is a thing *vnworthie* and euill *to offer that to God which* euen an ordinary *man* would for the meanenesse & vnfitnesse disdain to receiue: nor consider that it is great reason the men of God, haue that which is theirs, as [c] commodious and fit for their vse, as any other man hath, [d] lest their part perish, while the rest doth prosper:

[a] *Rebuf. de dec. q.12. fig.1. per.l. cum res in ff. deleg.1. glo. et doct. in d. C. cũ homines. Guid. Pa. consil.70. ex prec. q.1.*

[b] *Dist.49. c. vlt. in fin.*

[c] *Joh. Andr. in add. ad spec. in verb. speciem.*

[d] *Hen. Bob. in c. cũ homines. eod. Oldr. consil.236*

Against this threefold forme of this commandement, there be three sorts of men that notoriously offend.

Three sorts of men offend here against.

1. Impropriators.

First, of *Impropriators* no small number, which haue inuaded the Patrimony of the Church, and taken from it of the Gleeb, the tithes, and other profits no small quantity, as if they had consulted with them of whom the Prophet speakes [e] *Psal.* 83. that said, *Let vs take to our selues the houses of God in possession*: they haue dealt in Gods house as [f] *Saul* did about Gods commandement. All that was *vncertaine, naught, leane and little worth*, that haue they left (and yet scant that neither in some places) to bee disposed of according to Gods commandement, that is, toward the maintenance of the Minister, but *the fattest and the fairest*, whatsoeuer was goodly to the eye, or commodious to the purse, as I may say *woorth the taking*, that they haue laide hands on, and disposed of at their pleasure. But if that were sinne in *Saul*, & transgression against God so hainous, that

Hous. on Matth. 21. Serm. 2. p. 50

[e] Psalm. 83. 12.

[f] 1. Sam. 15.

for

s for if the Lord cast away *Saul* and his house, shal not this be sinne also in these, and that such sinne as h may threaten the off-casting of them and theirs? If it were sacriledge in *Nebuchadnezzar*, though a Conqueror i to take away the goulden vessels of the Temple, & in *Belshazzar* k to abuse them vnto prophane vses? what is it in them to haue taken away not the moueables onely, but euen the *Patrimony of the Church too*? that haue turned out the Priests of God from the inheritance of the Lord; and beeing none of the seed of *Leui*, are l *against all equity and conscience* entred into it themselues.

The Popes authority by which such spoiles were first made m *to feede his Monks withall*, will not defend them, whom he did neuer intend should haue any part with his in the Churches right. It prooues their Originall n to bee Antichristian and them to be without excuse, which haue not so much as o an erroneous good intent to shadow their sinne withall.

Tract of time and vse cannot make these lawfull and good. p *Quod in tio vitiosum est, non potest tractu temporis conualescere*: that is, *What was faulty in the vprising, cannot but be naughty in the proceeding* q They were, they r are, and so long as they continue, they will be, *the bane of the people, the shame of our Church, the great hinderance of learning, the impouerishment of our Cleargie, and the infamy of our profession.*

The s erroneous and late vpstart opinions neither of popish writers, which to flatter that man of sinne, and to salue his all-oppressing power and infinite sacriledges: nor of reformed writers, which either vpon detestation of poperie, wherein Church-goods, the things of God were so much abused; or vpon a careless neglect of this matter, running along with the current of the time, that so they might the better attend points of doctrine more materiall or controuersall, haue held, Tithes not to be *de iure diuino* a matter of Diuine right, and, that t the Magistrate

g 1. Sam. 15. 23.
h *Couel. præfat. to Carlton.*
i Dan. 5.
k *Ibidem. Down. Serm. on. 1. Tim. 3. 1. Ridl. view. pag. 145.*
l *King. on Ionas. lect. 33. pag. 463.*
m *Pilkin. on Ag. cap. primo. apud canonist. passim. Hostien. lib. 2. c. 1. Catus. test. veril. Tom. 2. li. 15. Rebuf. de dec. q. 5. et 13.*
n *Down. Sermon on. 1. Tim. 3. 1.*
o *Rebuf. de dec. q. 13. fig. 32. et 108.*
p *Regiur. ant. 29.*
q *Matth. Westm. in flor. hist. an 1261. Iohan. Sarisb. de nug. curial. l. 7. c. 17.*
r *Bucer. de regn. chr. lib. 2. cap. 7. Latim. ser. 1. et 6 before K. Ed. 6. Lamb. Peramb. of Kent. Monu. of Martyrs. p. Surney of p. discip. pag. 243. Leauer. serm. at P. crosse.*
s *Carl. cap. 1. Ridl. view of l. 4. cap. 13. §. 18.*
t *Zanch. de Red. in prec. 4. c. 19. Pet. Mart. loc. com. Class. pag. 143. 161.*

might dispose of them and other Church-goods at their pleasure, so as the ministers of Churches were any way sufficiently prouided for; will not suffice for shelter in this case: the truth being now come to light, and this most euidently cleared, that *these things are the Lords* [u] *his proper right and peculiar inheritance.*

[u] Ridl. view p. 172.

Nor can the shadow of *humane law* shield them from sinne, seeing it is certaine [x] It is not in the power of man, to take from God his right, nor *iustly* to dispossesse him of that which either from the beginning *is his*, or for long time he hath beene inuested withall: vnlesse it may be proued that *Policie is aboue Piety*, and that to be lawful among vs, which [y] we haue vtterly condemned in the Papists, and of themselues [z] not a few doe disclaime, I meane *that man hath power to dispence against the law and worde of God.*

[x] Fen. Serm. on prou. 20. 25. pag. 46. et 53. Hooker. pol. eccl. lib. 5. §. 79. Fœm. Mon. n. 3. a
[y] Stat. engl. an 1533. Fox pag. 1750. et 1861.
Symach. Rom. sinod. 6. Marcell. c. 11. q. 3. c. 35.
[z] See Iuel. Def. cont. Hard. part. 3. cap. 1. Diuis. 2. 2. Many Patrones.

Next to these are *Patrones* of Churches and other their Confederates and broakers *not a few*, which vnder any colour whatsoeuer, deteine any part of the *gleebe or tithes*, or otherwise where [a] they ought freely, for the onely respect vnto religion, and to the worthinesse and learning of the partye (not seeking who will *giue most*: but who is *most worthy* to receiue) giue their benefices, doe make a gaine thereof [b] and seeke not the good of the Church but their owne good. If it were sin in the Iewish chapmen [c] to sell their oxen, sheepe, and doues *in the house of God*, what is it in these that sel the very house of God *it selfe*? or [d] as one saith wittily, *magna, parua, omnia.* And [e] if it were sacriledge in [f] *Ananias* & *Saphira*, to keepe away part of what themselues had consecrated to God, when as not consecrated the whole was in their power; I take it to be most plain & euident, ẏ it can be no lesse then sacriledge in these *Harpies* to take from God, what was long since, for many ages past, giuen vp to God? and not by themselues, but by holy and deuout men of former times *freely* and frankly deuoted & consecrated *pietati & fidei*: and what neuer was *in their power*, but was, either by their ancient progenitors, or other predecessors, long and long agoe, by all the meanes they

[a] Caltaria. 1. q. 3 Astesa. in 2. part. sum. rub. de Dec. art. 7. tit. 35.
[b] Fœm. Monar. in the tõcl. o. i. b.
[c] Matth 21. 12.
[d] Boys Dominic post. Trin. 10. p. 227.
[e] Down. Serm. on 1. Tim. 3. 1.
[f] Act. 5. Calrt. c. 5. fol. 31.
[g] Policrat. lib. 7. cap. 17. Fulk. in act. 5. sect. 7.

they could deuise, euen[h] with *execration and malediction* to them that should altar, or violate the same, passed out of their owne power, and left only (as *Gods depositum*) to their fidelity and trust, in the name & to the vse of the whole parish, & right of the Church from time to time to be freely & liberaly bestowed. If a man were put in trust but with an other mans goods by word or wil, to imploy it or see it bestowed to such & such vses: would not[i] all men condemne him, for a godlesse & faithlesse man, that should falsifie the trust in him reposed, & as[k] *Polymnestor* did with *Polidore*, deceiuing & wronging those to whom of right it appertains, conuert it in *rem suam*, to his owne vse? How much more ought wee to know and acknowledge them to bee without any *true* fear of God, honest faith to men, or good conscience in themselues, which so solemnly & substantially be trusted by God & his Church with §things of God, *the patrimony of the Church*, *the tithes and oblations of the people*, turning their[l] patronage into pillage, faith into fraud, and trust into treachery, shall defraud God, spoile the Church and abuse the people, seeking and making thereof their owne wicked gaine and filthy lucre?

Let men set what colour they can vpon *this rotten post*, and indeed Couetousnesse, Symonie and Sacriledge *are* now a daies exceeding cunning and crafty: and let these practises bee as common and ordinary as may bee, and indeed (or[m] else the world is much deceiued,) they be grown to that height, that as S. *Bernard* said long agoe of another whelpe of this little[n] *latere præ abundantia non valet, et præ impudentia non quærit*, much more may wee of these, *for the abundance thereof hid they cannot be, and for the impudency thereof to be hid, they seeke not to be*: yea bee it as[o] one of our time most truly hath obserued, *videntur licita, quia publica*: that is, *these sinnes seeme to many to bee lawfull to be done, because they be so commonly and so openly done*, yet[p] sinne is sinne. [q] *Lupus pilum mutat, non mentem*, and such sinnes these are as God doth, and will surely and seuerely reuenge: and hee cannot be a good or honest man, let

Their visards vnmasked.

[h] *Capit. Carul. l. 6. cap. 285.* and as appeares in sundry ancient records. *Offerimus Deo quod ecclesiæ tradimus.*
[i] *Iuuenal. Satyr. 13.*
[k] *Virgil. Ænead. 3.*
[l] *Reinold. on Obad. Serm. 2.*
[m] *Boys. Dominic. Palm. p. 135.*
[n] *Bernard. sup. cantic. ser. 33.*
[o] *Hous. Serm. 1. on Matth. 21. 12. p. 27. 34. 40.*
[p] *Andr. Hisp. reg. Dec. 1.*
[q] *Adag. Eras. pag. 313.*

let men repute him what they will, that defiles his fingers herewith. r If they thinke to couer their prophane dealing with s *Achans* conueyance, by hiding the pray; or to wash their hands with t *Pilates* pretence, that they are guiltlesse of the euill, if any be committed, because *they giue the admonitions freelie* to friends or seruants, they deceiue themselues. u *God is not mocked*: and hee will finde them out in a day when they looke not for him, and in an houre that they are not ware off, and bring them to shame and confusion, with punishment more dreadfull then he did either x *Achan*, or y *Ananias*, and make them and theirs feele by lamentable experience, as all histories z Diuine a and humane doe contest, that *Ruine is the end of Sacriledge*. For, where there is, * *Gloria patri*, without a *sicut in principio*, there cannot be *gloria filio, nunc et in sæcula*.

Will they tell vs; The fault is theirs that giue, not that take money? b We tell them, that *Selling and buying are both in one Predicament*. The schoolemen haue defined long agoe c that *vendentes conformantur Simoni in intentione, si non actu*: that is, *the sellers of spirituall things are all one with Simon Magus in intent, if not in act*. And we may tell them too, that theirs of the two is the greater sinne, because they prouoke and inforce them to buy dearly, that full gladly *would receiue freely*. And more, if *Simon Peter* had sinned no lesse then *Simon Magus*, if he had accepted the money which the other offered, (and this no Diuine did euer denye) how much more if he had offered that gift to him for money? then certainely the so which take, not what is vnsought or vnthought on offered them, but seeke out giuers; let crie d *Quid dabitis mihi? What will ye giue me?* tarye for chapmen; and trye *who will offer most*, can be no lesse in sinne then their copesmates the buyers. And therefore being *pares culpæ, as much in fault* e at the least, they must look to be *pares pœnæ, as much punished too*, if not at the hand of man, yet of God, which f *without respect of persons* iudgeth euery man according to his worke: and we shall doe them but right, to lap them vp together in that curse which

Peter

r Reinold. Ser. on Obad. 2.
s Iosh. 7. 22.
t Matth. 27. 24.
u Galat. 6. 7.
x Iosh. 7. 22.
y Act 5. 5.
z Dan 5.
a 2. Machab. 7. 3.
* Ioseph. Antiqu. Iud. lib. 14. c. 12. Valer. Max. l. 1. c. 2. Liu. Decad. 3 l. 2. Plin. l. 9. c. 1. Macrob. lib. 3. Sabellic. Aenead. 4. l. 3. p. 527. et Aen. 5. l. 5. p. 764. et ibid. l. 8. p. 821. Polid. angl. hist. l. 10.
Buyers & sellers are like guilty in Symonie.
* Boys Dominic. Palm. p. 135.
b Hous. Ser. 1. on Matth. 21. 12. pag. 26.
c Tho. 22. q. 100 Art. 1. Gela. epist 1. cap. 23. Nic. de clem. ep. ad Gelas. Rebuf. de dec. qu. 10. fig. 19.
d Matth. 26. 15.
e Hous. Serm. 1. et Matth. 21. 12. pag. 48.
f Rom. 2. 6. Colloss. 3. 25.

ster, hauing both his hands and his heart free from partaking with *Magus*, denounced against their principall predeceſſors g *Acts* 8. *Pecunia tua tecum pereat, &c.* Your mony ſo giuen and ſo taken, and you that giue it and take it, *periſh together.* For *we ſee that you* both buyers and ſellers, *are in the gall of bitternes, and in the bond of iniquitie; and that the hearts* of neither ſort of you, *is vpright in the ſight of God.* Therefore h *Anathema danti, anathema accipienti:* that is, *Curſed be the giuer, and curſed be the taker:* and let all that loue God and the Church ſay Amen.

g Act. 8. 20.

h *Greg. lib. 9. epiſt. 33.*

To the third place I reduce all ſuch as eyther by meere fraud, and open iniury; or by pretended cuſtomes, compoſitions, preſcriptions, exemptions, and other like ſacrilegious courſes, defraude the miniſter of his due, extort and pare of to themſelues any part of his portion, *the things of God* i Pretence of cuſtome &c. will not ſhield them from ſacriledge, nor ſaue them from ſinne in this behalfe: as you may ſufficiently gather by that already ſaide vpon the former branch.

3 Pariſhioners not a few.

1. Vnder colour.

i *Down. Serm. on* 1. Tim. 3. 2.

Hard haply this would ſeeme to manie, and ſome peraduenture will ſay of my words, k *The land cannot beare them.* But whether they l *heare or heare not*, like or like not, I for my part dare not m ſpeake *good of euill*, and euill of good, nor *put light for darkeneſſe*, nor darkeneſſe for light, for feare of a worſe diſpleaſure then anie n *fleſh and blood* can doe vnto me.

k Amos. 7. 10.

l Ezech. 2. 5.

m Iſai. 5. 20. Ezech. 13. 10.

n Pſal. 118. 6. Matth. 10. 28.

Let the cuſtome, let the preſcripsion be what it may be; in all equitie and conſcience o (which is the trueſt and ſafeſt rule to walke by) were there no law to exact ought of them, Pariſhoners ought to allow their Miniſter (for p *The labourer is worthie of his meate*) neceſſarie and competent maintenance, which they neither doe nor can doe, while as the whole euen in their own knowledge and conſcience being with the leaſt, they, by their cuſtomes, &c. debarre him of no ſmall part thereof, and ſo doe leaue and allow him (whether hee ſinke or ſwim they care not) ſuch a ſhort ſcantling, and ſo ſparing an allow-

o Matth. 7. 12.

p Matth. 10. 10. 1. Tim. 5. 18.

Reaſon and equitie ought preuaile with Chriſtians aboue Law or cuſtome.

ance, as they know is altogether too little, and vnfit for the minister of the Gospell, and a preacher of the word to liue vpon. q Reason it were, that seeing what in shew and common account remaines vnto the Church, is altogether incompetent and vnsufficient for the ministers maintenance, they should, by a mutuall consent (reason and equitie preuailing with them aboue law and custome) restore vnto him that at the least, which by euidence of reason, example of others, rule of Gods word, lawes ecclesiasticall, or other like certaine demonstration they shall finde and know to be long vnto the Church, and r *in verie deede* to be the ministers due: that so he s might be able *indeede* * *ex euangelio viuere*, that is, *to liue of the Gospell.*

Neither neede they doubt least in so doing they should indammage themselues, or preiudice their parish. The thing being so consonant to equitie, and tending to so pious and good a purpose, could not but bee verie well pleasing to God and gratefull to good men: and therefore promise them an assured hope t of Gods blessing vpon all that they haue, u and procure them an able and painefull minister from time to time. Nor hath anie minister cause to feare least in asking or exacting this he should offend God, and passe the bounds of his duetie. He asketh but what in verie deede is his due, and demandeth but what originally and *properly* is Gods and the Churches right: and doth thereby reduce them that *now goe wrong* into a right and due course. A case long since resolued x *Clerico si desint alimenta integras decimas petere licebit, non obstante aliqua præscriptione*, that is, *The minister, if he want maintenance, may lawfully demaund his full tithes, any prescription* or custome, to the contrarie *notwithstanding*, grounded vpon the law of God and nature, y which saith. *Thou shalt not mouzle*, that is, withhold necessarie food and maintenance from *the mouth of the oxe, that treadeth out the corne*: and a better course by far, then that which in some places of our land is practised, I meane,

q *D. Some pref. to his treat. of sacram. arg. 2. Sophronist. p. 55. Rebuff. de congru. port. p. 335. & 390. fig. 94. C. Omnis Christianus de consecr. dist. 1. Panorm. in dist. c. ex presen. col. vlt. de pign.*

r As al his prediall tithes in kinde or *ad verum valorem* his personall tithes either by iust computation, or by reasonable composition.

s Both in town & countrie.

* 1. Cor. 9. 14. Parishoners ought to forgo their customes & pay their ful tithe in kinde.

t Mal. 3. 8.

u Luk. 17. 37. Ministers ought to exact it of them and vrge them to it

x *Rebuff. de dec. q. 13. fig. 59. & q. 14. fig. 11. Angel. Clauos. in verb. dec. §. 2. C. qui cõtra. dist. 8. Hostiens. in. 4. aliquis in fi. cod. Andr. Hisp. regul. dec. 8. et notab. 5.*

y 1. Cor. 9. 9. 1 Tim. 5. 18. Deut. 25. 4.

to

to amend the miniſters liuing by ſome yearely penſion or ſtipend raiſed among few; which like *an* [z] *almes to a begger*, they may continue or diſcontinue at their pleaſure; and is caried without anie equal indifferency in the world, neither want we in this caſe beſides warrant, example out of the word, for wee reade that albeit through the ſinne of *Ieroboam* which *made Iſrael to ſinne*, it was become [a] *a cuſtome in Iſrael*, & confirmed by law, throughout the ten tribes to bring neither tithes, nor anie other due, to the houſe of God *in Ieruſalem*, yet [b] ſuch among the ten tribes as *vnfainedly* feared God, and had the *true knowledge* of the law, held not themſelues diſcharged by anie ſuch cuſtome or law, but as they that knew well, that an intereſt or proprietie [c] in the things that bee Gods, gotten *vel vi, vel fraude, either by open force or cunning fraud* makes neither iuſt title nor lawfull poſſeſſour, the ſame notwithſtanding, veritie and equitie more preuailing with them then *anie cuſtome or humane law*, did pay their tithes as they were due, to whom, by an euerlaſting decree they belonged as appeareth. 2. *Chron.* 31. *Tob.* 1. & 5.

As for them which not contented vnder colour of law, cuſtome and other like pretences to haue taken from the miniſter a great part of his right, doe make no conſcience [d] to deceiue & couſen him euē of that too which they, hauing no cloake to hide their ſin withall, both know and acknowledge to be his due, whether I accuſe thē of oppreſſion or fraud, of theft or ſacriledge, of cruelty or impiety, nothing too hard, nothing too much ſhall be ſpoken againſt thē. And if I condemne them as much as any of the former, of notorious ſin & wickednes againſt God & man, no man may iuſtly blame me. Of ſuch it may be ſaid without al exceptiō or limitation [e] *Non ſoluentes decimas, filij ſunt perditionis: ſunt ipſi in ſtatu damnationis & ijs participantes, &c.* that is, *They that doe not iuſtly pay their tithes are children of perdition, and both they themſelues are in ſtate of damnation, and likewiſe al they that be partakers, abettours, counſellors, or helpers vnto them therein.* They are not fit nor worthy to be

[z] *Houſ. Serm. 1. on. Mat. 21. pag. 34.*

[a] *2. Chr. 30. 5. 10. 3. King. 12. 28. Tobi. 1. 4. Ioſeph. Antiqu. iud. lib. 8. cap. 3. Houſ. ſer. 2. pag. 21. 34.*

[b] *2. Chr. 30. 11. 18. 2. Chr. 31. 5. 5. 11 Tob. 1. 4. & 5. 13*

[c] *Quod diuini iuris eſt, id nullius in bonis eſt. Inſtit. lib. 2. tit. 1 Item. Aliquãdo ſiquis etiam bona fide rem poſſiderit: non tamen illi vſucapio vllo tempore procedit: veluti ſiquis rem ſacram vel religioſam poſſidrat. lib. 2. tit. 6.*

2. By open iniurie.

[d] *Extra. de dec. cap. 16. q. 1. et. 7 et in c. 1 ua. de dec. glo. ſ. et doct. in. c. ſciſcitaueris. 7. queſt. 1. C. quiſquis. 17. q. 4. Caietam. in Sum. in verb. decimas.*

[e] *Andr. Hiſp. in reg. 1. de dec. Rebuff. de dec. qu. 15. fig. 26.*

trib-

trusted and credited in their other dealings, for, g *Qui patrem fallere insueuerit, facile audebit cæteros*; that is, *He that will make little conscience to deceiue his owne father*, (God, the Church, and his Ghostly father) *lesse will he make to serue others in like sort*. They shew thēselues to haue neither h *fear* of God, nor *care* for mā: i to be *vnworthie* the precious Gospell of *Iesus Christ* and his ministers, both which they doe so contemne, and what in them is, expell from among them: and to be worse then many of the heathen and infidels of the world, which highly k *feared to rob their Gods*, which yet were no Gods, but the worke of mens hands: and l counted *their priests* worthy of greatest honour. Then for whom therefore our Sauiour hath foretold vs and them, m *tolerabilius erit in die iudicij*; that is, *it shall be more tollerable for them of Sodom and Gomorha in the day of Iudgement*.

g *Terent. in adelph.*

h Luk. 18. 2.
i Matth. 10. 14
Calu. in Deut. 12
Mari. in Gal. 6. 7

k Mal. 3. 8.

l *Diod. Sicul. l. 2 & lib. 3. Alex. ab. Alexand. lib. 2. cap. 8.*

m Matth. 10. 14

The third generall part of the text.

The maine & principall reason why we must giue to God, the things of God.

HItherto haue we heard what is to bee done. Let vs heare also *the maine reason* wherfore it must be done, we must *giue to God*, what? *the things of God*, why? because *they are Gods*, they doe properly belong vnto him as his owne possession, they are n a *peculiar inheritance* or speciall portion reserued to himselfe, so that although he o hath giuen *the earth to the sonnes of men*, yet these p like a cheese rent to a land-lord, or a certaine tribute to a king, alwaies excepted and reserued. Can we desire a cleerer testimonie of it then Gods owne claime and seasure. *Numb.* 18? q *The tenth is mine*, and when men began wickedly to alienate the same, and vsurpe vpon his *sacred right*, then his *reclaime* & reseiure therof *Mal.* 3. where hauing charged them, that *they had robbed him*, whereof? of *his tithes and oblations*, he saith, but r *bring ye now hence forward omnes decimas in horreum meum. Bring ye euery tithe into my barne*: and then ſ constant and generall consent of all christendome, which as it were *vno ore & animo*, with one *minde and one mouth*, haue euer accounted and called these things t *Gods part*; *the*

n Deut. 18. 1.
Numb. 18. 20.
Ezec. 44. 28.
o Psal.
p *Sacrum vectigal. Calu. in. Heb. 7. 4.*
q Numb. 18.
Deut. 10. 9.
Iosh. 13. 14.
Leuit. 27.
r Malac. 3. 10.

ſ Sée before pag. 1. in marg.
t *Rebuff. de. dec. qu. 9. fig. 9.*

things

things of Gods, &c. Of which point before, and [u] other-where I haue sufficiently intreated. [u] *In my. M. Min, cap. 6. and 7.*

Are they Gods? It is equitie then to pay them to God, for equitie requireth and iustice biddeth that we giue to euerie one [x] *quod suum est, his owne:* were it in none other repect, but because [y] he is the right owner thereof. More, seeing he that owes them is *God*, it is pietie too, to yeeld them. [z] *Pietas est propietate sumptus facere:* i. *It is pietie for pieties sake*, and the setting forth of religion, *to be at cost*, and [a] *victus sacerdotum lautior, publicæ pietatis est indicium:* that is, *The ample and condigne maintenance of the ministers of the Church, is an vndoubted argument of our publique Pietie*, and true loue and deuotion vnto God: as *contra* of the contrarie. The vse. [x] Rom. 13. 7. [y] Prou. 3. 27. It is pietie to pay them. [z] *Tertul. in apolog. cap. 39.* [a] *Philo. Iud. lib. de præm. et honor. Sacerdotũ.*

On the other side, to with holde them, or to take them or anie part of them from God is iniquitie, it is iniurie because so the right owner is wronged and defrauded: more, seeing the owner of these things is not man but God, it *is impietie*, yea, it *is sacriledge*, the highest and the horriblest sinne in that kinde that can be. If he doth sinne that robs or defraudes a priuate man, and hee doe more sinne that robs the Countrie, or ransackes the princes treasure, how much more must he needes sinne, and be guiltie of grieuous transgression, that defraudeth, that robbeth, that ransacketh, not a priuate man, not a Prince among men, but God himselfe? [b] *Proximum Sacrilegio crimen est quod Maiestatis dicitur:* that is, *Treason is a pettie sinne in comparison of sacriledge.* The reason is rendred by Saint *Augustine.* [c] *Tanto grauius est peccatum, quanto committi non potest in Deum*, that is. This *sinne is so much the more grieuous* and *abhominable, because it can be committed against none other, but against God himselfe.* To detaine them, it is. 1. Sacriledge against God. [b] *Iustin. leg. 1. digest. ad legem Iuliam.* Sacriledge worse then treason. [c] *Aug. cõt. creset lib. 4. cap. 10.*

As they are Gods by reseruation, so are they the ministers of God by assignation, for them hath God passed ouer (as [d] is alreadie noted) for the vse of his sanctuarie, for the maintenance of his ministers therin, that so [e] *qui predicant euangelium, ex euangelio viuant:* [d] Before pag. 5 [e] 1. Cor. 9. 14.

viuant: they *which preach the Gospell may liue of the Gospell:* and [f] neither they that receiue such things be ashamed to receiue them, as if *they liued by almes*, or were sustained by the sweat of other mens browes: nor they *that pay them* be insolent against the receiuers, as if they gaue to such *their owne goods*, and nourished them at their charge. Being then theirs by assignation, whosoeuer take or *keepe* from them these things, or *doe not giue them in due sort*, are guiltie of farther sinne in that as they rob God, so man also. And by how much it must needes be a greater sinne for children to *rob their parents*, or subiects *their prince*, so it is and needes must bee a greater sinne, to defraud and rob the men to whom these things are assigned and allotted by God, I meane his Church and the ministers thereof, then to rob or defraud some ordinarie and priuate persons. He (saith *Salomon*) [g] that *robbeth his father and mother, and saith it is no sinne, is the companion of a man that is a destroyer*, what then may we say, is he that defraudeth and robbeth God his [h] *celestiall* father, the minister of God his [i] spirituall father, and the Church of God his [k] mother, and this all at once, and in one action? The God whom such wrong, the Lord I say that hath testified, that [l] whosoeuer *receiueth* and condignely entertaineth *them, receiueth him*, and *whosoeuer dispiseth*, [m] and contemptibly handleth *them*, either for their doctrine or their persons, *despiseth him*, will no doubt reuenge such iniquitie as done vnto himselfe. And as *Dauid* extreamely handled the children of *Ammon*, that shamefully intreated [n] his messengers, by shauing their beards, and cutting short their garments: so questionlesse the [o] *sonne of Dauid* will seuerely punish all such as doe and shal contemptuously handle his seruants by cripping their liuings and clipping their benefices in such sort, that they are faine to eate the shels and take the straw, when others haue the kernels and the corne: and are inforced, as [p] the Prophets of God in a time of persecution, to liue *parcè & durìter* with bread and water in a caue or a corner; and to goe in a frise coate, or a flannell wastcoat, which *Dionysius*

[f] *Theoph. in locum. Phil. Iust. de præm. et hon. Sacerd.*

2. Sacriledge against the Church.

[g] Prou. 28. 24.

[h] Matth. 6. 32.
[i] 1. Cor. 4. 15.
[k] Galat. 4. 26.

[l] Matth. 10. 14. Luk. 10. 16.
[m] *Ignat. ad. Tral. et ad Magn.*

[n] 2. *Sam.* 10. 4. *Chrysost. in* 2. *Tim. homil.* 2.
[o] Matth. 22. 42. *Gouel. in præfat. to Carlet.*

[p] 1. King. 18. 13

sius [q] an Atheist, a Church-robber, thought warm enough for winter, and colde enough for summer, while, not the prophets of the groues, nor the monkes of the cloisters, but the gallants of the court & the great ones of the countrie [r] are decked with the faireſt, and crammed with the fatteſt of their portions.

[q] *Valer. Max. lib.1.cap.2. Bruſon.li.6 .c.9.*

[r] Luc.16.19.

2. Are they Gods? The notice thereof ought to informe vs all, that howſoeuer theſe things may ſeeme *much* in valew, and *great* in quantitie, yet they are not, nor we ought not to account them *too much, too great*, for [s] what part or portion of our goods ſhould it beſeeme God to haue, but ſuch as is great and honorable? Is it meet to offer but to ſome terrene prince or noble man, any thing but ſuch as is of ſome good valew? faire, and fit for vs to giue, and him to receiue? ſuch as might argue our affection towards him, and moue his liking towards vs? much more is it fit when we offer to our God, [t] *the king of kings and Lord of Lords*, that it ſhould be, not ſome contemptible and beggerly portion, (the [u] ſure argument of an irreligious and vndeuout minde) but as they [x] that ſerue God with a *willing and a glad heart*, ſuch as is [y] *good and godlie*. [z] *indignum prorſus eſt dare deo, quod dedignatur homo.*

These things are not too much for God or his miniſters.

[s] *Fent. Serm. 02 Pro.20.25.f.26 M.Min.c.7.et.8*

[t] 1.Tim.6.15.

[u] Mal.1.13.14.

[x] Exod.35.5.

[y] *C. Quicunque i.in.16.q.17.*

[z] *C.vlt.in ſt. 49. diſt.*

And if wee looke but to them, to whom [a] *for the ſeruice they doe him*, God hath aſſigned the [b] *vſum fructum* of what is his, which alſo [c] *do labour* for vs *in verbo et doctrina, in the worde and doctrine*, & ſpeake vnto vs words whereby [d] *we* and ours *may be ſaued*, is it not fit and neceſſarie, that [e] *they be ſo ſeated*, and ſo prouided for that they may *commodè & congruè viuere, liue*, if not richly and plenteouſly [f] *at leaſt commodiouſly* and *competently*, and not *inconueniently* and *needily*? that ſo, they may attend their miniſtery alone, and not for neceſſities ſake, [g] *intangle themſelues* in ſecular affaires, and ſo attend it, that they [h] *may fulfill it with ioy and not with griefe*, as (i with griefe and

[a] Num.18.31. 1.Cor.9.14.

[b] *Duar lib.8.c.i.*

[c] 1.Tim.5.17.

[d] Act.18.14.

[e] *Tho.in 22a. qdl.art.8, Lauater in Pro.30.6. Calu. in Deut. 12.*

[f] *Chryſo.in epiſt. ad Tit.c.2. et in Phillip.2.hom.9. Pet.Mar.loc.cō. claſſ.3 cap.2. Rebuff. de cong. port.pag. 382. fig.76. Ambr. in.1.Tim.5.et in 1.Theſ.5. Bucer. de reg.Chri.lib. 2.c.13. Suru. of diſcip.p.118. & 2. Tim. 2. 4. Act. 6.2. 1.Theſ.5.12.*

[g] *King on Ionas. page.463.*

[h] Heb.13.17.

sorrow vnto *our shame* that professe, and so long haue professed the Gospell I *speake it*,) no small number of our ministers yet are inforced to doe.

Gods dealing among his owne people a president.

That God expects these things his owne dealing declares, who [k] when he did once make claime to any thing by name, it was a portion no lesse, viz. *the tenth* specially, together with *the vowes* and *offerings* of the people. And when he did demand an allowance for himselfe *to maintaine his Priests and Leuites withall*, albeit [l] they were one of the least tribes in *Israell*, yet it was so much as in all probability did farre exceed any other tribes reuenewes: and the same in such sort, both [m] for their owne habitation, and for their houshold prouision, and keeping of their cattel for vse and seruice about them, was *as commodious and fit* as to any of the rest: as hee that will consider the particulars, which I haue [n] before partly nominated, may plainely and plentifully perceiue.

[k] Num. 18. totum.

[l] Num. 3. 46. et 26. 62. compared with the other tribes. cap. eod.

[m] Num. 35. 3. &c.

[n] Page 4.

Practise of former times

That the Church of God *generally* neuer thought *these* too much, the practise of former ages may assure vs, in which they were so farre from accounting the tithes, *the tithes alone*, (as many doe now) to bee *too much* for God and his Church, that to the intent, the ministers of God might haue wherewith, and whereon to [o] *liue competently and condignely*, it added vnto the tithes no small nor few augmentations besides, and prouided *to euery seuerall parish Church* the whole land throughout, both edifices and grounds annexed answerable to the estate of ech place and parish, as without the which *by the tithes onely*, they saw that the ministers of the Gospell [p] could not, as indeede they cannot) *commodiously* liue, and *competently* be maintained.

[o] The view and consideration of the particulars which the Church yet hath or once had, euidently sheweth this. [p] C. *Non cogantur. 4. dist. gloss. in. l. ferun. vrbanis. ff. de legat. 3 doct. in c. episcopus. de Prœbend &c.*

Presente experience.

And that in very deede *these things* are not too much, the very estate of the ministery duely considered, sound reason will soon yeeld and confirme. For certaine it is, how great and populous soeuer the place and parish be, and by that meanes (if sacriledge be not seated there) the profits farre greater, and more then in sundry others of lesse com-

passe,

passe, yet if we consider, that where many people are, are many poore, and so needs o great hospitality, and p where is great charge of soules needs great ministeriall labour, and spirituall attendance: as also, that there is great difference in the deserts and gifts of seuerall men; wee may conceiue, that to the end due & necessary hospitality may be kept: that the cure of soules may be duely and well attended: and, that men of worthy gifts and excellent learning may haue reward and liuing somewhat answerable, it is necessary that there should be, not a parity of liuing in all places, but in some little, in some more, in some much. And yet shall they find that (such is the vnequall diuision of parishes) as the meanest are commonly *too meane* for any, so the greatest euen in their iust, first and best forme, will be *little enough* for some.

o 1. Tim. 3. 2.
p Act. 18, 9.

Diuersitie in learning requires diuersity in maintenance.

And therefore their course, was very preposterous and vnequall, which, as if all places and persons were alike, and that might bee enough for a minister euery where, which might serue well enough somewhere, so handled the matter, that *The greater the parish is, the lesse is the ministers liuing*: and *scant one benefice* among *twenty*, or *thirty, is fit and competent for a learned man*. By the meanes whereof it follows that q contrary to the Law of God & good order, *The greatest cures haue least and worst intendance*: and, *The poorest people haue meanest* or no *hospitality*. Yet deserue the first authors thereof some excuse, because first, the extraordinary duties and anailes of the Church then in vse, and likely more and more to encrease: (which yet r ought not to haue beene accounted of, because of the vncertainty) secondly, the paiment of personal tithes in a better sort then now a daies: s thirdly, the low t prices of all things necessary to liue by; and fourthly, the single estate of the Clergie, with other like considered; the difference and ods was not so great as now it is, nor the liuing so incompetent and beggerly. But what excuse can there bee for them, which seeing such alteration of times, and such insufficiency and want of maintenance, doe yet sit still, let all alone

q Num. 26. 54.
r *Rebuff. de congru. port. pag.* 388. *fig.* 83. 86.
s 17. Ed. 2. 5. 9. H. 4. 2. 15. H. 6. 2. 4. H. 7. 8. 24. H. 8. 3. &c.
t Wherof who so obserueth our histories for 500. yeares together til the daies of Q. Mary; shal finde that euen in such yeares as are chronicled for yeares of great death, the prices of things were such (for the most part) as we now would account reasonable and very good cheap.

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Practise of former times

That the Church of God *generally* neuer thought *these* too much, the practise of former ages may assure vs, in which they were so farre from accounting the tithes, *the tithes alone*, (as many doe now) to bee *too much* for God and his Church, that to the intent, the ministers of God might haue wherewith, and whereon to [o] *liue competently and condignely*, it added vnto the tithes no small nor few augmentations besides, and prouided *to euery seuerall parish Church* the whole land thoroughout, both edifices and grounds annexed answerable to the estate of ech place and parish, as without the which *by the tithes onely*, they saw that the ministers of the Gospell [p] could not, as indeede they cannot) *commodiously* liue, and *competently* be maintained.

o The view and consideration of the particulars which the Church yet hath or once had, euidently sheweth this.

p C. Non cogantur. 4. dist. gloss. in. l. ferm. vrbanis. ff. de legat. 3 doct. in c. episcopus. de Præbend &c.

Presente experience.

And that in very deede *these things* are not too much, the very estate of the ministery duely considered, sound reason will soon yeeld and confirme. For certaine it is, how great and populous soeuer the place and parish be, and by that meanes (if sacriledge be not seated there) the profits farre greater, and more then in sundry others of lesse com-

passe,

passe, yet if we consider, that where many people are, are many poore, and so needs [o] great hospitality, and [p] where is great charge of soules needs great ministeriall labour, and spirituall attendance: as also, that there is great difference in the deserts and gifts of seuerall men, wee may conceiue, that to the end due & necessary hospitality may be kept: that the cure of soules may be duely and well attended: and, that men of worthy gifts and excellent learning may haue reward and liuing somewhat answerable, it is necessary that there should be, not a parity of liuing in all places, but in some little, in some more, in some much. And yet shall they find that (such is the vnequall diuision of parishes) as the meanest are commonly *too meane* for any, so the greatest euen in their iust, first and best forme, will be *little enough* for some.

[o] 1. Tim. 3. 2.
[p] Act. 18, 9.

Diuersitie in learning requires diuersity in maintenance.

And therefore their course, was very preposterous and vnequall, which, as if all places and persons were alike, and that might bee enough for a minister euery where, which might serue well enough somewhere, so handled the matter, that *The greater the parish is, the lesse is the ministers liuing*: and *scant one benefice* among *twenty*, or *thirty*, *is fit and competent for a learned man*. By the meanes whereof it follows that [q] contrary to the Law of God & good order, *The greatest cures haue least and worst intendance*: and, *The poorest people haue meanest* or no *hospitality*. Yet deserue the first authors thereof some excuse, because first, the extraordinary duties and auailes of the Church then in vse, and likely more and more to encrease: (which yet [r] ought not to haue beene accounted of, because of the vncertainty) secondly, the paiment of personal tithes in a better sort then now a daies: [s] thirdly, the low [t] prices of all things necessary to liue by; and fourthly, the single estate of the Clergie, with other like considered; the difference and ods was not so great as now it is, nor the liuing so incompetent and beggerly. But what excuse can there bee for them, which seeing such alteration of times, and such insufficiency and want of maintenance, doe yet sit still, let all alone

[q] Num. 26. 54.
[r] *Rebuff. de congru. portion. pag.* 388. *fig.* 83. 86.
[s] 17. *Ed.* 2. 5. 9. *H.* 4. 2. 15. *H.* 6. 2. 4. *H.* 7. 8. 24. *H.* 8. 3. &c.
[t] Wherof whoso obserueth our histories for 500. yeares together til the daies of Q. Mary; shal finde that euen in such yeares as are chronicled for yeares of great death, the prices of things were such (for the most part) as we now would account reasonable and very good cheap.

lone, and as if all were already very well; prouide no remedy, no ease for that which whoso hath but halfe an eye may see; but one dramme of good vnderstanding may perceiue, but one scruple of good conscience must needs consent, and but one graine of religious affection, confesse *needs some redresse and amendment*.

Some happely will pretend (for what cause so bad that may not finde some *defence* or excuse?) an impossibility. The case is helpelesse.

Obiections aaswered.

1. Obiection.

But wee can hardly beleeue that that estate which had power enough in taking away the rights of the Church, hath not power likewise (if it had will) to right them againe. Of for some part of amends, that it were a matter of extreame difficulty; First, to repeale two or three hard and vnequall branches of a statute, that so the body thereof, which is absolutely sound and good, might haue his due and full force; Secondly, to cut off those iniurious prohibitions *of fact*, whose chiefe seruice is *to vndoe the Church*, and by little and little to take away that *modicum* which yet remaineth vnto it; Thirdly, to restore to the Church her tithes in kinde: and according to the Law already in force. Fourthly, to prouide at the least, (the restitution of the whole being *immedicabile vulnus*, and a matter farther then we may preuail [u] *vel precibus vel pecunijs* not to be hoped for,) that in euery *impropriated Church*, there should be ordained *a vicar perpetuall*, and the same *conuenably endowed*; as also, Fifthly, that for *personall tithes*, which are hitherto, [y] granted vs *in name*, but taken away *in deede*, there might for the due maintenance of our ministers in townes and cities, some [z] vniforme and reasonable course or composition be generally setled.

Note here how easie it were to right the Church, whereof see more at large in my M. Min. cap. 10.

[u] Zepper. de leg. l. 4. c. 10 p. 366.

[y] An. 2. Ed. 6. c. 13. Pulton AB. tithes. Num. 30. 31.

[z] As after the manner of London. See M. Min. cap. 8. pag. 154. Ibid. for pers. tithes pa. 54. 81. et. 132.

2. Obiection.

Some it may be will not sticke to say, It is a matter of small moment. The cause is needlesse.

But, ought it to seeme a small thing in our eies, that no small number of our Churches bee altogether vnprouided of any *fit* and *competent meanes* for maintenance of their Ministers, and by consequent that many thousand soules

in

in the land [b] doe perish for want of teaching? If they were newly conuerted from *Paganisme*, or lately of desert, or ruinated places made habitable [c], they could not lightly haue bene worse prouided for, then many of them are, nor is there feare, they should haue suffered such extremities at the hands of cruell and barbarous enemies *in time of warre*, as they haue sustained of their friends *in the daies of peace*. Is it nothing that we haue professed the Gospell in all peace and liberty so many yeares, and yet not made due prouision for the ministers of the Gospell, either in towne or country; but doe entertaine them so basely, so vnworthily, [d] that the estate euen of meane artizans and ordinanary tradesmen is better then many of theirs? Is it nothing that [e] *the men of God; the* [f] *ministers of Iesus Christ*, those men which [g] *preach to vs the glad tidings of saluation*, and [h] *watch for our soules*, and whom alone the Scripture pronounceth [i] *worthie of double honour*, which also *in former ages* were wont to be honoured [k] with freedomes and immunities [l] aboue any other degree or calling, are with vs more pressed with heauy burthens then any, and depressed none so much with hard measure & vnconscionable courses? And whereas many priuate causes and things of very small moment haue oft had hearing, and found remedy, is our condition alone so contemptible, or our cause onely so vnworthy consideration that it onely may haue no successe? and he bee censured as factious, that shall but open his lippes on our behalfe?

First, If we did demaund any thing, but what *in right* is ours. and what in some or other places, is still yeelded to the Church, wee might with some colour be reiected: but when as we craue and claime of that is other mens [m] *not so much as a thred or shoo latchet*; least any should say, *They haue made vs rich*, their sinne is without colour of defence that see the wants of the Church, and distresse of the Ministers thereof, and yet take no course for the supply or remedy thereof *in any measure*.

[b] Prou. 29. 18. Math. 15. 14. Rom. 10. 14.

[c] For in many of them no, thing is left for the minister but a pension of 10. or. 8. or fiue pound, yea in some places lesse thē 4 pound, per an. though the impropriation be worth. 1. 2. 3 ye or 400. poūd per an. See Mr. Crashaw ep. Dedic. before Perkins.

[d] *Houf. Ser. 1. on Matth. 21. 12. pag. 34.*

[e] 1. Tim. 6. 11. 1. Sam. 9. 6.

[f] 1. Cor. 3. 5.

[g] Rom. 10. 15.

[h] Hebr. 13. 17.

[i] 1. Tim. 5. 16.

[k] Gen. 47. 22. Numb. 8. et. 35.

[l] *Cassiod. lib. 2. ep. 20. Lud. charond. ad leg. Phil Iud. de præm. et honor. sacerd. c. de eccles. et Episcop.*

1. We demand nothing but our owne and which is still

[m] Genes. 14. 23. *Crash. ep. dedic. before Perkins.*

paid, one or otherwhere.

Secondly,

Secondly, If that we demand were some trifle, a matter of small moment and valew, our motion might with some shew of equity bee contemned; for what is lesse beseeming wise men and worthy, then to contend or argue *De lana caprina, for a matter of nothing?* But seeing now, what through alteration of times, and what through vnequall courses at the first, that which is deteyned from vs, is in many places, as much at least as that wee haue: and that there is scant a parish in the land, wherein the Church one way or other sustaineth not some indempnity and losse, the cause beeing so great & so generall, it wil wel beseeme both vs to make demand, and them (whom it concerneth) to take due notice, and yeeld iust restitution thereof.

2. That we demand is no trifle.

3. Wee are not otherwise sufficiently prouided for.

Thirdly, if we were otherwise sufficiently prouided for, & had euen without that which is detained but *a competent* liuing, some reason there might seem why we should haue no hearing: but seeing what by vnequall diuision of parishes at the first, the vnequall diuision, or rather dissipation of Church-liuings since, the multitude of vnreasonable customes and prescriptions, together with the continuall imparity of learned mens deserts, that pretence at this time especially* can haue no place, there is no cause, why the deafe eare should be turned vpon vs; vnlesse any will imagine that wee[m] *the Preachers of the Gospell,*[n] *the lights of the world,*[o] *the stewards and*[p] *disposers of the Misteries of God,*[q] *the leaders vnto life eternall, and*[r] *Ministers of salvation*, are lesse worthie to be equally respected, duely prouided for, and condignely rewarded, then[s] the very seruants,[t] the common labourers, and the[u] manuary artificers of our parish.

* The whole being but enough how should halfe, a quarter or lesse a great deale, be sufficient?

m Rom. 10. 15.
n Matth. 5. 14.
o Matth. 24 45. Luke. 12. 42.
p 1. Cor. 4. 1.
q Act. 26. 18. Act. 16. 17.
r 1. Cor. 3, 5.
s *An. 12. Ric. 2. 4 an. 23. H. 6. c. 13. an. 6. H. 8. 3. an. 5. Eliz. c. 4.*
t *An. 25. Ed. 3. 2 et 34. cap. 9. an. 13. Ri. 2. 8. an. 23. H. 6. 13. an. 7. H. 8. c. 5. Puls. Ab. Just. of p. Num. 66. &c.*
u Ibidem.

Fourthly, If the motion were but the suggestion of some few of the Clergy, or among them, but of the poorer sort, vicars of Churches and other like, (and yet why should not x the *crye of the poore* bee heard, and y they that haue most cause, be suffered most to complaine?) it might with some shew be contemned: but since it cannot be denied, but that the number is great both of the greater and superiour sort

4. They be not a few that desire it.

x Deut. 24. 14. et. 26. 7. Prou. 21. 13. et 29. 7. 14.
y *Ouid. de Trist. lib. 5. eleg. 1.*

of

of the Clergie, as well as of the meaner and inferiour, beſides no ſmall number not Clergie men, and thoſe not meane perſons onely, well affected to the Clergie, that deſire and labour the ſame, this ſo generall and weightie a cauſe, may iuſtly challenge mature conſideration, ſpeedy and condigne regard.

Fifthly. Laſtly, if the cauſe were meerely *ciuill* and *humane*, we might with ſome good colour haue the repulſe, but being, as it is, *a matter altogether of diuine right*, wherin no man hath power to ſet God his bounds, and where he hath right to this or that, to limit him in *lieu* thereof, what pleaſeth them, we ought to be admitted *to claime for God*, and permitted, yea and aſſiſted *by humane law*, to receiue the ſame. 5. The cauſe is Gods.

Thirdly, are they Gods? that may teach vs, that we muſt pay theſe things, not as manie doe, as we are affected to the partie which is to receiue them, but *as to God himſelfe*, whoſe they are. For bee hee worthie or vnworthie, yet God is euer worthie of them. The prieſts vnder *Moſes* law are reproued by the Prophets and tearmed [a] *dumbe dogs, deceiuers, ſlerpie watch men, Idols, &c.* But yet the people are not aduiſed and taught by the Prophets *therefore* to withhold from them their appointed portions: but [a] the contrarie. Neuer was there greater corruption among them, neuer more wickedneſſe and all kinde of vnworthineſſe then in our Sauiours time, yet [b] hee ſendeth the leper cleanſed *to the prieſt*, and bids him offer *as was appointed*, and that to teſtifie that [c] *the publique miniſterie muſt be maintained*, be the miniſters neuer ſo weake, neuer ſo wicked. Manie doe obiect (ſaith [d] one) *pleroſque decimis turpiter abuti, &c. That ſome doe filthily abuſe tithes, and that manie doe* employ them to vnlawfull and prophane vſes. But yet (ſaith he) *This is but a balde excuſe, for of ſuch abuſes they ſhall ſhall giue account to God, which doe commit ſuch things, not who pay the tithes. And what reaſon will excuſe him that withholds from the needie his neceſſarie liuing, leaſt happily he a-* These things muſt be paid as to God himſelfe.

[a] Iſa.56.10. Ezech.13.3. & 34.2.Hoſ.4.et 5.Mich.3.5. Zach.11.17. [a] Mal.3.9.

[b] Matth.8.4.

[c] *Melanth.in locum.*

[d] *Gualt. in Matth. 23.hom. 269.*

buse it vnto surfetting and drunkennesse. It is the part of euery Christian [e] *to pay to euery man his due, and not to goe about to excuse his owne iniquitie by anothers fault.* Hitherto hee.

[e] Rom.13.7.

And therefore as they did verie ill, which before our time, vnder color of suppressing the licentiousnes, & bridling of the insolencie of the popish or vnlearned cleargie, did pull from the Church what they could: so doe they worse, which doe not onely not restore the same againe, but daily practise all the shifts and deuises that may be, as who can neuer bee satisfied, to pull away still more and more from the Church, and so to bring vnto, and to keepe *in extreame needinesse and pouertie* the true ministers, and worthie preachers of the Gospell also. That sinne had some colour, this hath none. But O Lord God [f] that our mouth may bee filled with laughter, and our tongue with ioy, mollifie their hearts, or else, *make them* and theirs *like Oreb* and *Zeb*, *yea make them* and all their counsellers, furtherers and partakers *like as Zeba* and *Zalmana*, which yet say, *Let vs take to our selues the houses of God in possession*, and seeke still to sease vpon the inheritance of the Lord, as if it were set to bee a pray vnto their teeth. *Amen. Amen.*

There be that still labour to pul more from the Church.

Fœm.Mō. ni.b. Hous.on Matth. 21. Ser.2.p.33.

[f] Psalm.1:6. 2.

[g] Psalm.83.11.

Boys Dominic. post.Trin. 10.p. 227.

Lastly, are they [g] Gods? If then we rob and defraud, we spoile and debarre *God of those things* anie manner of way, let vs looke for the hand of God to smite vs, the wrath and plagues of God to [h] consume vs for such sin and iniquity. God himselfe doth plainely tell vs, *Mal.3.* That for *this sinne* he doth curse euen [i] whole nations. As they by their *vnreasonable* customes, and compositions, by violence and vsurpation, take from him *his tithes and oblations*, so he by *vnseasonable* weather, by caterpillers, [k] and other deuouring meanes, doth and will take from them the increase of their stocks, the fruits of their fields, &c. that so *hee may bring* penurie into their houses, as they doe *into his*, and make them haue emptie barnes and hungrie bellies, that leaue *his barnes* emptie, and his seruants in hunger and

God wil plague them that pay him not these things duely and iustly.

[h] *Zepper.de leg. lib.4.cap.10. C.multi.i.q.1.*

[i] Mal.3.8.

[k] Hag.1.6. Math.7.2.

neede.

neede. For this is (as [l] Saint *Augustine* long agoe obserued) *Domini iustissima consuetudo, the Lords custome most iust and equall,* a thing that he doth very often execute: what? *vt si illi tu decimam non dederis, tu ad decimam reuoceris,* that is, *If thou giue him not his tenth, thou,* [m] hauing lost thy nine parts, *be brought to a tenth.* And therefore (as the same father peremptorily[n] affirmeth, now there are so manie tempests by sea and land; so much sterilitie and dearth of victuals; so often and so great mortalities and famines, because people *doe not pay to God his due,* but detaine vnto themselues, some by one meanes, some by another, that which is Gods. Other of the fathers, as [o] *Origen, Hierom,* and others haue obserued the like. And not the fathers only, but likewise the auncient [p] counsels and sacred synods of those first and best times, that so wee might know the same to haue beene also the common doctrine, and the verie faith of the whole Church, haue so decreede and concluded.

[l] *Aug. serm. de temp. 219. Idem homil. 47. et de rectit. cath. conuers. Iac. Gryn. in Mal. 3. Ridl. view of L. p. 177*
[m] *Andr. Hisp. reg. dec. 9.*
[n] *C. 16. Maiores q. 17. Nicola. 1. caus 16. q. 2. Rab. Maur. in Num. lib. 2. c. 22. et 23.*
[o] *Orig. in Num. homil. 11. Hier. in mal. 3.*
[p] *Concil. Tribur. c. 12. conc. worm. c. 16. q. 1. synod. Arelat. 4. cap. 9.*

According vnto whom, for our owne land and time, though our other sinnes bee manie, and God no doubt, doth for diuers transgressions send among vs diuers and sundrie plagues, yet I make no question of it, but that for this one sinne, this so great, so common and vsual a sinne, *viz.* the defrauding of God and his Church, the manifold sacriledge euerie where committed among vs, the contempt and wrong that way done to our Church-men both in towne and countrie, the ill and slender prouision made for the Ministers of the Gospell by vs that so long haue professed the Gospell; euen for this massie sinne, or rather masse of sinnes it is, that we are so oft smitten with famines and dearth, with vnseasonable and bad weather, scorching drought and drenching wet, flouds and fires, with losse of goods and needinesse of all things, that so wee may receiue a iust and full reward according to our wicked workes.

The Principal cause why God many times smiteth vs with famins, vnseasonable weather &c.

The particular falls and miserable ends of sundrie, such as haue lift vp their hand in this sort against God, as that of

q Melanc. de gest. reg. Angl. lib. 3. Polid. virg. anglic. hist. lib. 10.
r Gagn. lib. 4. hist. franc. Rebuff. de dec. q. 10 fig. 7.
s Hous. ser. 2. on Matth. 21. 12. p. 35. 38.
t Psalm. 78. 66. Bern. in Cantic. ser. 65. Ridl. view. p. 170.
u Psal. 109. 10. Fœm. Monar. in the conclus. o. 3. a. Conel. in præf. to Carlton.
x Sabellic. Aene. 5. lib. 8. p. 821. Gueuarra. Survey of the preten. disc. c. 21.
y 1. Sam. 5, 3.
z 1. Sam. 5. 9. 1. Sam. 6. 19.

God will blesse them that pay him these things iustly.

a Mal. 3. 8.
b Hag. 2, 20.

* Mal. 3. 10.
c Gryn. in Mal. 3

q *William Rufus* here at home, & r *Charles Martel* in *France* may teach vs, what danger it is to be aduenturers this way. And where as there haue beene such in these later times, s as vnder colour of friendship and holy pretenses, haue made no little spoile of that is Gods, if we consider what hath beene the end of such, may wee not say with the t *Psalmist*. 77. *Percussit inimicos in posteriora*, that is, that *God hath wounded his enemies on the hinder parts, and put them to a perpetuall shame?* and see that fulfilled in them which is written in another place u *Let the stranger spoile his labour*: and, *let his posteritie be destroyed, and in the next generation let his name be cleane put out*, It is an old rule, yet not more old then true. *Ex male quæsitis, vix gaudet tertius hæres*, that is, *Seldome doe goods ill got descend to the third heire.* Church-goods are the right x *aurum Tholossanum*, scant a man that *vnlawfully* takes to himselfe anie part thereof, euer thriues afterward: very like to the *Arke* of the God of *Israel*, if they y be forced into the temple of *Dagon*, or z touched by strangers, they will be their ouerthrow.

On the other side, if wee render to God his due, and rightly *giue him the things that be his*, wee may safely promise vnto our selues Gods assured fauour and blessing. We haue his word for it *Mal.* 3. if we bring *omnes decimas* a *all the tithes into his barne*, and take such order *that there may be* sufficient *meate in his house* for them that doe him and vs seruice there, *he will open the windowes of heauen* vnto vs, and *power out vpon vs a blessing* of plentie *without measure: he will rebuke the deuourer* that he shall not destroy the fruit of our ground, *our land shall be a pleasant land*, and so wee b shall be repaid at large, and plentifully restored the losse we might feare, and the hindrance we might doubt wee should doe our selues in yeelding him his due. He can say no more, but bid vs * *proone him withall*, and make triall a yeere or two, whether he will be as good as his word, and fulfill his promise or not, And c would to God *in hac re longè maxima, in this so great and weightie a cause*, we could at length be induced to prooue what God would doe? Hee doth

doth not vse to deceiue mē with vaine words, nor draw thē on to their hurt, if therefore there be anie truth in him and his word (and what greater impietie can there be, then to doubt thereof?) It is the readie way to thriue and grow rich, *Maiores nostri ideo copijs omnibus abundabant, quia Deo decimas, Cæsari censum dabant*, that is, *Our auncestors* (saith Saint[d] *Augustine*) *did therefore abound in all wealth and riches, because they alwaies duely paid to God his tithes, and to Cæsar his tribute.* And we may iustly thinke that no small part of that plentie and abundance which our eares hatte heard our owne forefathers had, was because *in this point* they were more righteous then we. They made that *conscience* of paying their tithes *iustly* and *fully*, that we doe not. They would not for a world take to themselues that they knew to bee, as they rightly and religiously tearmed it, *Gods part*, They beleeued they should neuer prosper, if they should deceiue the Church or rob God of his due. They thought it their duetie, if not [e] *nouа construere*, that is, *to giue somewhat themselues to the Church*, at least, yet *vetera conseruare, to keepe most carefully that was alreadie giuen.* They counted it their glorie to be found *to be liberall to the Church*; yea, so carefull and precise were they in these matters, that manie times they would in their last wils bequeath some thing [f] *pro decimis oblitis, for forgotten tithes.* And therefore God did blesse them: he did increase their store and multiply their seede; he made their flocks to prooue well, and their cattell to prosper. If we that exceede them in knowledge, would but equall them in practise: and we that goe before them in profession, would but imitate them (for this point) in our conuersation, no doubt wee should succeed them in plentie as well as in place: finde Gods fauour as readie to attend vs as them: and see our fields and flocks, our grounds and goods more fertile and fruitfull, more luckie and prosperous then oft they be. He hath said it [g] that cannot lie, [h] *They that honour me, I will honour*, and *honour* [i] *the Lord with thy substance, and with the first fruites* (the best) *of thine increase: so shall thy*

[d] *Aug. C. maiores. caus. 16. q. 17.*

[e] *Cassiod. lib. 3 epist. 9.*

[f] *Fœm. Mens.* To bee seene in many Testamentary records.

[g] Titus 1. 2.

[h] 1. Sam. 2. 30

[i] Prou. 3. 6.

" Our fathers " in their igno " rence shew- " ed a better " conscience " this way, thē " many of vs " in our know- " ledge.

Barnes be filled, and thy presses runne ouer with new wine, or in plainer tearmes, [k] *Da mihi decimam, & multiplicabo tibi nouem:* that is, *Giue me my tenth duelie, and then I will multiplie thy nine parts assuredly.*

[k] Concil. Trib. cap. 13.

The conclusiō exhortatiue.

And now beloued to conclude, and bring my long labour wherwith happely, I haue wearied you as well as my selfe, to an end: Consider I beseech you well what I haue said, and [l] the Lord *Iesus giue you vnderstanding.* If ought distast you, yet rashly reiect it not, doe first as did Saint *Paules* hearers. *Act.* 17. [m] *Search the scriptures, whether it be so or no,* weigh what I haue spoken [n] in an equall ballance, consult not in matters diuine, [o] with flesh and blood, let not selfewill, couetousnesse, custome, companie, and other sinister respects blinde and ouerrule you. What conuicted by truth, the [p] force whereof is verie great, and soundnesse of argument and demonstration, you finde consonant to veritie and equitie, *that practise,* remembring well that not they are blessed which *heare the word* onely, but they which [q] *heare it and doe it:* that [r] *we ought rather to obey God then man:* and that we *must fit and frame* not the word, as if it were [s] a *leaden rule,* to our actions & time, but our actions and time to the word. If you heare and yet will not obey, but harden your hearts, and say within your selues *licet persuaseris, non persuadebis,* that is, [t] *Though you haue perswaded vs to the right, yet to the practise perswade vs you shall not:* you haue nothing left to cloake your sinne withal. I take [u] *God to witnes to my soule,* that I haue not hādled the word of God deceitfully, but haue shewed you the plaine and right way, and laid before you with all faithfulnesse and sincerity the very truth and law of God. And therfore I beseech you, as you desire to approue your selues [x] not hearers only of the word, but doers also of the work, that with all readinesse of heart and will, you embrace and follow it. That so giuing *to God those things that be Gods iustly* without alteration, *fully* without diminution, *freely* without corruption, and *timely* without delay or ouerhast, God thereby being rightly honoured with your substance,

[l] 2. Tim. 2. 7.
[m] Act. 17. 11. Ioh. 5 39.
[n] Iohn 7. 24.
[o] Galat. 1. 16.
[p] 2. Esdr. 4. 41.
[q] Luk. 11. 28.
[r] Act. 5. 29.
[s] Pigh. Hierarch lib. 3. cap. 3 Hos. lib. 3. de author. script. Cusan. ad Bohem. epist. 2.
[t] Postn. p. 97.
[u] 2. Cor. 1. 23.
[x] Iam. 1. 22. Reuel. 1. 3.

and

and the Ministers of God duly prouided for, and condignlie entertained, you may auoid the euils which hang ouer their heads that do it not, and enioy Gods blessings and fauours which he hath certainly promised, and will most assuredly performe vnto all those that do according *to this* Commandement.

The God of mercy, author of all grace make you wise vnto saluation, enlighten your minds that you may discerne things that differ, and guide your hearts that you may delight to doe those things that be wel pleasing in his sight, to the edifying of your brethren, furtherance of the Gospell, comfort of your owne soules, and withall and aboue al, to the eternall glory of God our heauenly Father.

To whom with the Sonne and the holy Ghost three persons, and one euerliuing God be rendred and ascribed all honor, praise, power and dominion both now and euer: *Amen.*

FINIS.

Faults escaped.

In the first page of the Epistle Dedicatorie, last line but two for, thus, reade this. Pag. 5. line 9. reade complained. Pag. 10. line 17. reade of anie, at anie time.